

SRIPATIPADDHATI

॥ श्रीपतिपद्धतिः ॥

TRANSLATED INTO ENGLISH WITH NOTES AND
A SAMPLE HOROSCOPE WORKED OUT

BY

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AND

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PREFACE

TO THE

FIRST EDITION.

To calculate correctly the strength of the several significators which is very essential for a right understanding and determination of the आयुर्दाय (Ayurdaya) and the दशा (Dasa) periods as laid down by वराहमिहिर (Varahamihira) in his बृहज्जातक (Brihat Jataka) and also for ascertaining the दशक्रम (Dasakrama) the sequence of the Dists of the several significators, correct ideas of Bhavas and their Sphutas are needed and to help the student in this direction I have thought it desirable to present him with an annotated English translation of the श्रीपतिपद्धति (Śrīpatipaddhati)

In Southern India the उदुदशा (Ududasa) system is followed, though it is not so much as even mentioned by वराहमिहिर (Varahamihira). But it does not appear to proceed on quite rational lines. According to this system, all creatures born on this earth under different latitudes and meridians are presumed to have the same horoscopes provided the births occur at the same apparent local time, and consequently to be subject to the same trend of fortune and destiny though experience shows that such a presumption is hardly tenable. Considerable differences are brought about by the circumstance that days and nights are of different lengths in different parts of the world. A beast may come into the world at the same apparent local time as a man but if they are to have the same Rasas (रासि) and Amsas (अंश) for their Grahas (and not for their lagnas) the places of their birth must be under the same meridians (as e.g., Colombo, Bareilly). Being however under different latitudes these places cannot have the same अहर्मान (Aharmana) and hence cannot yield the same भावचक्र (Bhavachakra), and for the same reason the भाव (Bhava) positions of the several significators are bound to vary in the two natiivities though the zodiacal positions of the Grahas are the same.

It has therefore been rightly laid down in the following श्लोक (Sloka) that that आयुर्दाय (Ayurdaya) should be investigated which would accord with the strongest significator of the lot—the seven planets and the Lagna —

पैण्ड्य भानी निसर्गप्रभवमुद्रुपतौ रश्मिजं सोमपुत्रे
भौमे भिन्नाष्टवर्गोदितमसुरगुरौ कालचक्रौद्धवायुः ।
देवाचार्ये दशायुर्दिनकरतनये सामुदायं बलिष्टे
लग्ने यद्यस्य आयुर्भवति सत्युते चाहुराचार्यमुखाः ॥

जलरूपारिजाते V, 33.

It thus behoves the student to ascertain the relative strengths of these significators first and foremost. The necessity therefore for the study of a treatise like that of our author stands patent

In translating and annotating the book, I have mainly relied on the Benares Edition of the Text and (बल्ललक्ष्मदेवश्च) Ballalākṣhṇa Daivagna's commentary. I have also derived large help from the commentary of दिवाकरदेवश्च (Diwakara Daivagna) on (केशवदेवश्च) Kesava Daivagna's ज्ञानपद्धति (Jātaka Paddhati) and not scrupled to quote freely in places from that commentary. I cannot be sufficiently grateful to Dr. V. V. Raman Sastri, M A, PH D, F Z S, F R A S, etc., for his many valuable suggestions.

The book is not without faults and imperfections. Suggestions for improvement will be thankfully received

Bangalore City, }
24th April 1919 }

V. SUBRAHMANYA SASTRI,

PREFACE

TO THE PRESENT EDITION.

The encouraging reception of the last edition is responsible for this revised edition of the *Sripatipaddhati*.

Sripati appears to have lived in the first half of the eleventh century A. D. He was a Brahmin descended from the sage Kasyapa his grand-father was Nagadeva. *Sripati* was a reputed mathematician, an astronomer whose opinions were said to have been held in great respect even by Bhaskara, and author of about nine treatises including *Śrīpatiya* (*Sripatiya*), a commentary on *Bṛihatjataka*, and *Śrīpati-paddhati* (*Sripatipaddhati*), the present work.

जातककर्मपद्धति (*Jatakakarmapaddhati*) came to be treated as a separate branch of study about the middle of the eighth century A. D. and amongst the writers on this subject of mathematical astrology, *Śrīpati-bhatia* (*Sripatibhatia*) was one of the earliest, his predecessors being *Śrīdhara* (*Sridhara*) and *नीलकण्ठ* (*Neelakanta*). *Sripati* has had no successor for four centuries till *केशव* (*Kesava*) by his expositions established a unique place for himself in this field. Further, commentaries on *Sripatipaddhati* itself are a large number.

In the present edition, for the sake of convenience and facility of study and reference, the note on each sloka is given after the translation of the verse itself, instead of being given separately at the end as in the previous edition. The explanations have been fuller and more comprehensive. The slokas of *केशवपद्धति* (*Kesavapaddhati*), a remarkable and highly valued work on the subject, have been quoted in their entirety in their appropriate places, it being considered that *Kesava's* views and exposition of *जातकपद्धति* (*Jatakapaddhati*) would enhance the value and usefulness of this work. Additional explanations have been added to illustrate the text.

My esteemed friend, Mr. Robert De Luce of Los Angeles, America, himself a well known scholar and author of several works on Astrology, has kindly furnished me with a short summary of these chapters which I have the greatest pleasure in inserting as an Appendix. The reader will agree that the resumé is simple, clear and terse and helpful to beginners.

If the present edition should enable the ordinary reader correctly to appraise the combined strength of the planets for any particular point of time, I should consider myself amply rewarded.

50, 3rd Cross Road,
Basavangudi, Bangalore }
6th September 1937

V. SUBRAHMANYA SASTRI.

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॥ श्रीगणेशाय नमः ॥

॥ श्रीपतिपद्धतिः ॥

SRIPATIPADDHATI

प्रथमोऽध्यायः

नत्वा तां गुरुदेवतां त्रिसमयज्ञानोद्धतेः कारणं
तत्पादाम्बुरुहप्रसादविकसद्बोधो बुधः श्रीपतिः ।।
शिष्यप्रार्थनया विचार्य सकलान् होरागमार्यान्मुहु-
र्वक्ष्ये जातककर्मपद्धतिमहं होराविदां प्रीतये ॥ १ ॥

Adhyaya 1.

Sloka 1. Having bowed to that Divinity that is adored in the form of my preceptor and is the cause of the dawn of knowledge to me of the three periods (past, present and future), and having my intellect expanded in consequence by the graciousness of his lotus-feet, I, श्रीपतिबुध (Sripati Budha), am going to set forth, at the solicitation of my pupils, the method of working out horoscopes,—being equipped for the task by my repeated and thorough study of the end and aim of all the authoritative works on astrology and hoping to win the approbation of those that are masters of astrological science.

शेषपद्धतिः—

नत्वा विष्णुपदारदाद्युततिरमल्लार्कमुत्पन्नान्
कुर्वं जातकपद्धतिं सुदृढतां होराविदां प्रीतये ॥

ज्ञेयोऽत्र प्रथमं हि जन्मसमयश्छायादियन्त्रैः स्फुट-
स्तत्कालप्रमवा विलम्बसहिताः कार्यास्ततश्च ग्रहाः ।
सिद्धान्तोक्तपरिस्फुटोपकरणैस्ते चासकृत्कर्मणा
भावाः खेटदृशो बलानि च ततस्तेषां विचार्याणि पद ॥ २ ॥

Sloka 2. The exact time of the birth of a person as revealed by the gnomonic shadow and other apparatus should first be ascertained. Then the planets should be set down as they are at the time of birth together with the rising sign. They are to be rectified repeatedly by an operation to be performed by means of expedients for finding their true place as prescribed in the Siddhantas. Then the bhavas, the aspects of the planets and their six kinds of strength should be investigated.

केशवपद्धतिः—

यन्त्रः स्पष्टतरोऽत्र जन्मसमयो वेद्योऽथ खेटाः स्फुटा
यत्पक्षे हि घटन्त उद्गम इहास्त्रक्षं सपङ्कः स च ॥ १ ॥

The instruments in use in the time of Bhasharacharya (भास्कराचार्य) are thus mentioned in his Siddhanta Siromani (सिद्धान्त-शिरोमणि).

गोलो माटीबलय यष्टिः शङ्कुर्घटीचक्रम् ।
चाप तुर्यं फलक धीरेकं पारमार्थिकं यन्त्रम् ॥

The rules laid down in this book will be better grasped by the student by means of the illustrations given below with reference to the horoscope of a person born in Lat. 10° 38' N.

The particulars of the date of birth are as follows.

शालिवाहनशक (Salivahana Saka)—1775 मेषमास (Mesha Masa) 19—(1853 A. D. April 30)—रुनिवासर (Sanivasara), श्रवण (Sravana) नक्षत्र (Nakshatra) 39 घ (Ghatikas)—28 वि (Vighatikas)—Maximum duration of श्रवण (Sravana)—60 Ghatikas, 8 Vighatikas—शुभयोग (Subha yoga)—17 Ghatikas 41 Vighatikas. Time of birth, 30 Vighatikas before Sunrise. Length of the day for the given latitude—30 Ghatikas 55 Vighatikas. [1 Ghatika=24 Minutes. 1 Vighatika=24 Seconds.]

अयनांश (Ayanamsa) $-21^{\circ} 47' 38''$. The exact longitudes of the planets at the time of birth as revealed by the Panchangam are noted below:

रविः	(Ravi—Sun)	$0-17^{\circ}-43'-30''$
चन्द्रः	(Chandra—Moon)	$9-14^{\circ}-29'-39''$
कुजः	(Kuja—Mars)	$11-27^{\circ}-53'-9''$
बुधः	(Budha—Mercury)	$11-24^{\circ}-13'-44''$
गुरुः	(Guru—Jupiter)	$8-1^{\circ}-25'-1''$
शुक्रः	(Sukra—Venus)	$0-14^{\circ}-2'-56''$
शनिः	(Sani—Saturn)	$0-27^{\circ}-55'-41''$
राहुः	(Rahu—Moon's Node)	$2-0^{\circ}-4'-42''$

Mars Mercury	Sun Venus Saturn		Rahu
	Rasi Chakra		
Moon			
Jupiter Ketu			

मध्याह्नांशुमतोर्य एव विवरः कालः स उक्तो नतः

सोऽप्यभ्राग्निपरिच्युतो रविनिशामध्यान्तरे चोन्नतम् ।

मध्याह्नात्पतिते तु वासरगते स्वात्प्राक्कपाले नतं

जातेऽह्नि द्युदलोनिते पुनरिदं प्रत्यक्कपाले भवेत् ॥ ३ ॥

Sloka 3. The interval between midday and the time of day which the position of the Sun indicates is called नत (Nata-meridian-distance). When this time is subtracted from 30 ghatikas, the remainder is called उन्नत (Unnata) which represents the interval between the Sun, i.e., the particular time of day chosen, and midnight. If the time of day being less than midday be subtracted

from it, the interval denotes प्राङ्गत (Prang-nata) or meridian distance towards the East. If the particular time of day taken be greater than midday, the latter has to be subtracted from the former, the interval represents प्रत्यङ्गत (Pratyang-nata) or meridian-distance towards the West.

The idea of नत (Nata) should be clearly grasped. It is either (प्राक्-Prak) eastern or (प्रत्यक्-Pratyak) western नत (Nata). The former occurs between midnight and midday, the latter between midday and midnight. Again प्राङ्गत (Prangnata) includes 2 cases—(1) the distance between the Sun and the Meridian during the first half of day when the Sun is above the horizon; (2) the distance between the Meridian and the Sun when he is below the horizon, i. e., when he has not yet risen. The प्रत्यङ्गत (Pratyangnata) also comprehends these 2 cases. (1) the distance between the Meridian and the Sun in the afternoon prior to his setting; (2) the interval between the Meridian and the Sun when he has sunk below the horizon, i. e., after nightfall.

The horoscope under reference is an example of प्राङ्गत (Prang-nata). The length of the day was given to be 30 gh. 55 vibh. The interval between the Sun and the Meridian at the time of birth is therefore 15 घ 27½ वि plus १ घ = 15 घ 57½ वि. This प्राङ्गत (Prang-nata) subtracted from 30 ghatikas (that is 14 घ 21 वि) represents the प्राङ्गत (Prangnata).

केशवपद्धति —

रात्रे, क्षेपमितं युतं दिनदलेनाम्होगत क्षेपक

विश्लेष्यं खलु पूर्वपश्चिमनतं त्रिसच्युतं क्षेपतम् ॥

रात्रेः क्षेपे गते वा भवति हि समये जन्म चेत्तद्वटीभिः

संयुक्ते वासरार्धे खलु नतघटिकाः प्राक्प्रतीच्यो भवेयुः ।

संस्थाप्ये ते त्वनष्टे स्फुटसवितुरतः खोदयैरिष्टकालात्

लभं कुर्यात्सपङ्कं तदपि सुगणकैरस्तलभं निरुक्तम् ॥४॥

Sloka 4. If there be a birth towards the conclusion of a night or some time after its commencement, the

residue of the night joined to the half-day that is to come, and the elapsed portion of the night increased by the half-day that is past, represent respectively the Eastern (प्राक्-Prak) and the Western (पश्चक्-Pratyak) Natas (नत. Nata) or the distances from the meridian. These results are to be preserved for future use. Then the Lagna or the rising sign is to be marked out for the time of birth conformably to the actual position of the Sun and the rising periods of the signs at the place of birth. And that increased by six signs is declared by correct reckoners to be the अस्त (Ast) or setting sign.

A knowledge of नत (Nata) and उन्नत (Unnata) is essential to ascertain the कालबल (Kalabala) or temporal strength of planets (*vide* Adhyaya 3, Sl. kas 9 and 10 *infra*) and also to determine the 10th भाग (bhaga). The rising periods of the 12 divisions of the zodiac from the Equinoctial Point for Lat. 10° 38' N are as follows —

मेघ Meha	4 घ. 17½ नि.	तुला Tula	5 घ. 01 नि
वृषभ Vrisabha	4 घ. 41½ नि.	वृश्चिक Vris-hika	5 घ 16½ नि
मिथुन Mithuna	5 घ. 14½ नि	धनुस Dhanus	5 घ 22 घ.
मकर Kataka	5 घ. 29 नि	मकर Makara	5 घ 14½ नि
सिंह Simha	5 घ. 16½ नि.	कुम्भ Kumbha	4 घ 41½ घ.
कन्या Kanya	5 घ. 0½ नि.	मन Meena	4 घ 17½ नि

it is possible only when मेष (Mesha) is reckoned सायन (Sayana) १८, when it is made to commence from the Equinoctial Point.

The rules to be given for the determination of the Lagna (लग्न) or the rising sign will bear out this fact.

Rules for correctly finding out the Lagna taken from Bhaskaracharya's Brabmatulya (ब्रह्मतुल्य)

तात्कालिकोऽर्कोऽयनभागयुक्तस्तत्रोत्पन्नोऽस्यो हतः स्व ।

आन्युद्धतस्त इति भोग्यकालः विशोधयेद्विष्टयटीपलेभ्यः ॥

सद्वर्तमानो राशिर्यास्य दोषमनुद्धृत्य आग्नेयगुणं लब्धवान् ।

अनुद्धपूर्वमवर्तनैराचार्यं तनु स्यादयनाशरीरम् ॥

Find the true position of the Sun from मेष (Mesha) in signs, degrees, minutes, etc. Add thereto the precession of the Equinox or अयनाश (Ayanamsa). The sum will reveal the distance of the Sun from the Equinoctial Point and consequently the particular division of the zodiac calculated from that point in which the Sun now is. The portion of the sign traversed by the Sun is styled the भुक्त (Bhukta) or passed portion. The portion to be traversed by the Sun is called the भोग्य (Bhogya) portion of the sign. Since the rising periods of the signs reckoned from the Equinoctial Point for the place are known, find out the time which the भोग्य (Bhogya) portion of the sign occupied by the Sun takes to rise above the horizon. Subtract this time from the time at the end of which the birth has taken place. And from the remainder go on subtracting, as long as you can the rising periods of the next following signs till you get a remainder which is less than the rising period of the sign to be subtracted and hence called अनुद्ध (Asuddha) sign (१८ that could not be subtracted). Find what portion of that sign this remainder represents. That is the भुक्त (Bhukta) portion of that sign in degrees, minutes etc. Add to this the preceding signs reckoned from the Equinoctial Point and subtract from the sum the अयनाश (Ayanamsa). The remainder represents the Lagna.

To find the true position of the Sun, we have the following data —

	Day	Ghatikas	Vighatikas
The Sun's entry into मेष (Mesha) was on 11-4-1853,	Monday	44	50
The Sun's entry into वृषभ (Vri- shabha) was on 12-5-1853	Thursday	37	35
The time taken by the Sun there- fore to pass 30° of Mesha is	30 days	52	45
The interval between the Sun's entry into मेष (Mesha) and the birth in question is		15	10
of Monday <i>plus</i>	17 days	59	30
<i>plus</i>			
of Friday, or	18 days	14	40

The Sun's position (or longitude) is $\frac{18 \text{ days } 14 \text{ gh } 40 \text{ vigh}}{30 \text{ days } 52 \text{ gh } 45 \text{ vigh}} \times 30^\circ$
of Mesha = $17^\circ 43' 30''$ in मेष (Mesha).

We now proceed to find out the Lagna

Adding the अयनाङ्ग (Ayanamsa) to the Sun's position, we get 19 31 8. The portion of वृषभ (Vrishabha) to be traversed by the Sun, राविभाग्याङ्ग (Ravibhogyamsa) is $20^\circ 28' 52''$. The time taken for $20^\circ 28' 52''$ of वृषभ (Vrishabha) to rise is $\frac{20^\circ 28' 52''}{30 \text{ degrees}} \times 4 \text{ gh } 41\frac{1}{2} \text{ vigh.} = 3 \text{ gh } 12\frac{1}{2} \text{ vigh. nearly.}$

The interval between sunrise on Friday and the time of birth at the close of Friday night is $59\frac{1}{2} \text{ gh}$. According to the rule given above, subtracting $3 \text{ gh } 12\frac{1}{2} \text{ vigh.}$ from $59\frac{1}{2} \text{ gh.}$ we have $56 \text{ gh } 17\frac{1}{2} \text{ vigh.}$ The rising periods of 11 signs मिथुन (Mithuna), कर्क (Kataka) etc., to मेष (Mesha) inclusive come to $55 \text{ gh } 18\frac{1}{2} \text{ vigh.}$ Subtracting this from $56 \text{ gh } 17\frac{1}{2} \text{ vigh.}$ we have $59\frac{1}{2} \text{ vigh.}$ left of वृषभ (Vrishabha) which represents the भुक्त (bhukta) portion thereof. This turned to degrees gives $\frac{59\frac{1}{2}}{281\frac{1}{2}} \times 30^\circ = 6^\circ 19' 24''$ of वृषभ (Vri-
shabha or $36^\circ 19' 24''$ from the Equinoctial Point. Subtracting the अयनाङ्ग (Ayanamsa) from this, we have for the Lagna 0 14 31.45 which means that $14^\circ 31' 46''$ have passed in मेष (Mesha) at the time of birth. The अस्तलघ्न (Asta Lagna) is 6 14-31 46.

लङ्कोदयैः पूर्वनतादृणाख्यं प्रत्यग्रतात्तच्च भवेद्दृणाख्यम् ।

लग्नं तद्वचुः खलु मध्यलग्नं पङ्काधिकं तच्च रसातलाख्यम् ॥५॥

Sloka 5. What people call मध्यलग्न (Madhya Lagna) i.e., the culminating point of the Ecliptic is deduced from the Eastern नत (Nata) conformably to the rising periods of the signs in the Equator by a process termed ऋण (Rina) or negative (i.e., in the reverse order). The same is deduced from the Western नत (Nata) by means of an additive process (धन.Dhana-positive). This when increased by six signs becomes the fourth or the Nadir Sign.

केशवपद्धतिः—

यः पूर्वोत्तपङ्कममुक्तवित्तः पञ्चाशत्तादित्यतो

यलङ्कोदयकैश्च लग्नमिष तन्माध्यं सपङ्कं मुखम् ॥२॥

The rising periods of the signs reckoned from the Equinoctial Point at the Equator are given below—

सावन (Savana)	Gh.	Vigh.	मावन (Sayana)	Gh.	Vigh.
मेघ Mesha	4	39	तुला Tula	4	39
वृषभ Vrishabha	4	59½	वृश्चिक Vrischika	4	59½
मिथुन Mithuna	5	21½	धनुन Dhanus	5	21½
कटक Kataha	5	21½	मकर Makara	5	21½
सिंह Simha	4	59½	कुम्भ Kumbha	4	59½
कन्या Kanya	4	39	मीन Meena	4	39

The प्राङ्गत (Prang-gata) is 15 gh. 57½ vigh. The distance of the Sun from the Equinoctial point is 39° 31' 8". The rising period of 9° 31' 8" of वृषभ (Vrishabha) at the Equator is $\frac{9^\circ 31' 8''}{30^\circ} \times \frac{1795}{360}$ gh. = 1 gh. 34½ vigh. nearly.

The rising periods of मेघ (Mesha), मीन (Meena) and कुम्भ (Kumbha) at the Equator are 4 gh. 39 vigh., 1 gh. 39 vigh. and 4 gh. 59½ vigh. respectively or 15 gh. 52½ vigh. on the whole.

Therefore the portion of मकर (Makara) corresponding to 15 gh. 57½ vigh. minus 15 gh. 52½ vigh. or 5½ vigh. is

$$\frac{5\frac{1}{2}}{32\frac{1}{2}} \times 30^\circ = 0^\circ 30' 10'' \cdot 72 \text{ nearly.}$$

Therefore the distance between the Sun and the Meridian is 9° 31' 8" of वृषभ (Vrishabha) plus 30° of मेष (Mesha) plus 30° of मीन (Meena) plus 30° of कुम्भ (Kumbha) plus 0° 30' 10" ·72 of मकर (Makara) or 100° 1' 18" ·72 = 3 10 1 19.

Now the Sun being at 0 17 43 30, the distance of the Meridian from the stellar Arctis is 0 17 43 30, minus 3 10 1 19 or 9 7 42 11. This is the position of the मध्यरात्रि (Madhyaratri) or the 10th भाव (bhava). The 4th भाव (bhava) is obtained by subtracting 6 signs from the 10th भाव (bhava).

The operation may be checked by finding the 4th भाव (bhava) directly thus —

The उन्नत (Unnatha) is 14 gh. 2½ vigh. The rising period of 20° 28' 52" of वृषभ (Vrishabha) is

$$\frac{20^\circ 28' 52''}{30 \text{ degrees}} \times 4 \text{ gh. } 59\frac{1}{2} \text{ vigh.} = 3 \text{ gh. } 21 \cdot 23 \text{ vigh.}$$

The rising period of मिथुन (Mithuna) = 5 gh. 21 83 vigh. Subtracting the sum of these two from the उन्नत (Unnatha), we get 5 gh 16 44 vigh. of कटक (Kataka). The degrees, minutes, etc. corresponding to this time are

$$\frac{5 \text{ gh. } 16 \cdot 44 \text{ vigh.}}{5 \text{ gh. } 21 \cdot 83 \text{ vigh.}} \times 30^\circ = 29^\circ 29' 49'' \cdot 28.$$

Therefore the distance between the Sun and the stellar Meridian is 20° 28' 52" of वृषभ (Vrishabha) plus 30° of मिथुन (Mithuna) plus 29° 29' 49" ·28 of कटक (Kataka) or 79° 58' 41" ·28. The Sun being at 0 17 43 30 the position of the 4th भाव (bhava) is 0 17 43 30 plus 2 19 58 41 or 3 7 42 11.

लग्नं चतुर्थाद्विद्युर्कं कलत्राद्याभिन्नमं मध्यविलयतथ ।

खभं विलयाच्च विशोध्य शेषं तत्स्वंगमेकं द्विगुणं निघट्यात् ॥६॥

लग्नाभ्युजाभिन्ननभोगृहेषु तदन्तरालोद्भवमात्रमिद्वयं ।

सिद्ध्यन्ति भावा द्विगुणाः पदेवं शुभाशुभं चिन्त्यमशेषमेभिः ॥७॥

Sloka 6 and 7. Subtract the figures of the Lagna from those of the fourth (माव-bhava); the fourth from the seventh, the seventh from the tenth, and the tenth from the Lagna. Take a third and two thirds of the first remainder and add them separately to the first (माव) bhava to obtain the two succeeding ones. Take a third and two thirds of the second remainder and add them separately to the fourth bhava to get the fifth and the sixth. Deal similarly with the other two remainders and get the bhavas intermediate between the seventh and the tenth.

केशवपद्धति—

चतुर्थो व्यसलभस्य भूयमहतो योगश्चतुर्नां द्विष्युतो
यश्चैतेषु च सप्तभास्तनुमुक्ताः ॥

The fourth bhava is	3— 7°—42'—11"
The Lagna is	0—14 —31 —46
Subtracting, we get	2—23 —10 —25
A third of this is	0—27 —43 —28
By adding this result to the Lagna or the first bhava	0—14 —31 —46
we get the 2nd bhava to be	1—12 —15 —14
By adding to the Lagna	0—14 —31 —46
twice the above (0—27°—43'—28")	
that is <i>plus</i>	1—25 —26 —57
we get the third bhava to be	2— 9 —58 —43

वदन्ति भावेक्यदलं हि सन्धिं तत्र स्थितः स्यादफलो ग्रहेन्द्रः ।
ऊनस्तु सन्धेर्गतमात्रजातमागामिजं चाभ्यधिकः करोति ॥८॥

Sloka 8. A half of the sum of two contiguous bhavas is called their Sandhi (सन्धि). A planet that is in a

Bhava sandhi (भावसन्धि) produces no effect. But the planet that is short of a Sandhi (i.e., on this side of it) produces the effect of the preceding bhava. If it should be in excess of a Sandhi, it produces the effect of the bhava to come.

Cf

आरम्भसन्धेर्यथा यदोन फल ददात्यादेमभावजातम् ।

विरामसन्धेरधिकस्तदानीमागामिभावोऽधकः प्रदु स्यात् ॥

The 1st bhava is 0—14—31—46

The 2nd bhava is 1—12—15—14

Adding we have 1—26—47—0

Dividing this by 2 we get 0—28°—23'—30" as the Sandhi between the 1st and the 2nd bhavas

The Sandhis of the other bhavas should be similarly worked out

The Sandhi preceded by a भाव (bhava) is called आरम्भसन्धि (Arambha sandhi) and that succeeding it, विरामसन्धि (Virama sandhi)

वेदवपद्वति —

सन्धिर्योगोद्धित ॥

For slokas 6, 7 and 8 compare also the following from पराशर (Parasara)

लग्न सुखात् सुख कामात् काम स्यात् ख च लग्नत ।

यशमकद्विगुणित युज्याल्लग्नान्दिषु क्रमात् ॥

पूर्वापरयुतेरर्द्ध सन्धि स्याद्भावयाद्वयो ।

एव द्वादश भावा स्युभवन्ति हि भसन्धय ॥

Also—

लग्न पाताललग्नान्मदनमवनतो वेदमस च व हित्वा

काम खान्मल्लग्नान्त्तदपि च ततो रामभक्त च शिष्टम् ।

चन्द्रद्विगुणश्च युज्यात्तनुमवनमुत्तमाने तु भावा क्रमास्यु

प्राप्त्यश्चाद्भावयुक्तेर्द्विलमथ च तयो सन्धय स्यु क्रमेण ॥

The following table gives the Bhavas and their Sandhis worked out in accordance with the rules —

The 12 Bhavas with their Sandhis

	1	2	3	4	5	6	7	8	9	10	11	12
S _{igns}	0	1	2	3	4	5	6	7	8	9	10	11
D _e g _{rees}	14	12	9	7	9	12	14	12	9	7	9	12
M _{inutes}	31	15	■	42	53	15	31	15	53	42	■	15
Seconds	46	14	43	11	43	14	46	14	43	11	43	14
	म १२	स २३	म ३४	स ४५	म ५६	स ६७	म ७८	स ८९	म ९१०	स १०११	म १११२	स १२१
S _{igns}	■	1	2	3	4	5	6	7	8	9	10	11
D _e g _{rees}	23	26	23	23	26	23	23	23	23	23	26	23
M _{inutes}	23	6	50	50	6	23	23	6	50	■	6	23
Seconds	30	53	27	27	53	30	30	53	27	27	53	30

भावांशतुल्यः खलु वर्तमानभागेद्भवं पूर्णफलं विधत्ते ।

भागेनके चाभ्यधिके च खेटे त्रैराशिकेनात्र फलं प्रकल्प्यम् ॥९॥

Sloka 9 A planet produces the full effect of the bhava in which it is, when its distance from the Bhava sandhi is equal to that of the Bhavamsa (भावास=semi bhava). When the planet has a less or greater distance from a Bhava sandhi than a Bhavamsa, its effect must be ascertained by a rule of three process

नेत्रपद्धति —

द्वयसन्धियु भावगेऽभिलषत् स्वाद्धावसन्ध्यान्तरे

भास सन्धिसमान्तर क्षयचर्य भावाधिकेऽल्पे मये ॥१॥

भावप्रवृत्तौ हि फलप्रवृत्तिः पूर्णं फलं भावसमांशकेषु ।

हासक्रमाद्भावविरामकाले फलस्य नाशः कथितो मुनीन्द्रैः ॥१०॥

Sloka 10. Sages have declared that when a bhava begins its effect also begins. The effect becomes full in the equal portion of all bhavas (just where a bhava is divided into 2 halves). When a bhava approaches its end more and more, the effect gets less and less till at last it ceases when the end of the bhava is reached.

The effect of a planet upon a भाव (Bhava) is measured by a fraction whose numerator is the interval between the planet and its nearest सन्धि (Sandhi) and the denominator the interval between the सन्धि (Sandhi) above-mentioned and the भावशा (Bhavamsa). The effect is said to be increasing or decreasing according as the planet is nearer to the आरम्भसन्धि (Arambha Sandhi) or विरामसन्धि (Virama Sandhi.)

The Sun is in 0-17-43 30. Its nearest सन्धि (Sandhi) is 0 28 23-30. The interval between the Sun and this विरामसन्धि (Virama Sandhi) is 10° 40'. The interval between this सन्धि (Sandhi) and the भावशा (Bhavamsa) is 13° 51' 44". The effect of the planet on the 1st भाव (Bhava) is

$$\frac{10^{\circ} 40'}{13^{\circ} 51' 44''} = 7694$$

and it is decreasing or क्षय (Kshaya), because it is nearer the विरामसन्धि (Virama Sandhi).

यवनेथर

भावांशैः समतां ग्रहः खलु गतः पूर्णं विधत्ते फलं
सन्धिस्थो न फलप्रदोऽन्तरगतैस्त्रैराशिकैर्नैव च ।

भावा न्यूनमथ ग्रहस्य गणयेद्दशाधिकं चाधिपै-

ह्वेत्वा चाप्यथ सन्धितोऽधिकमथ प्रोक्त फलं भावजम् ॥

The table overleaf shows which of the planets produce the आरोह (Aroha) and which the अवरोह (Avaroha) फल (Phala).

Planet	The bhava in which it is posited	Nature of the Effect—Aroha or Aviroha	Measure or extent of the effect
Sun	First	Aviroha	7094
Moon	Tenth	Aviroha	5791
Mars	Twelfth	Aviroha	10313
Mercury	Twelfth	Aviroha	12579
Jupiter	Eleventh	Aroha	13823
Venus	First	Aroha	19653
Saturn	First	Aviroha	10334

जन्मप्रयाणमृतबन्धचौलनृपाभिषेकादिकरग्रेषु ।

एवं हि भावाः परिकल्पनीयान्तेव योगोत्पन्नानि यस्मान् ॥११॥

इति श्रीपतिपिरचित्तायं ज्ञानरत्नम्

भावाध्यायः समाप्तः

Sloka 11. Thus should bhavas be decided at the time of a birth, a journey, the assumption of a vow, the ceremony of tonsure, a royal coronation or other like ceremony and marriage. For it is by calculating bhavas that the effects due to certain combinations are found out.

End of the First Adhyaya.

द्वितीयोऽध्यायः

उक्तानि यस्माद्बहुधा फलानि ज्योतिर्मात्रमां दृष्टिममुद्भवानि ।

तस्मात्प्रत्यक्षानुमानेन हि दृष्टेहेतुविदां दृष्टफलनिर्णयः ॥१॥

Adhyaya 2.

Sloka 1 As the effects due to planetary aspects have been described in various ways, I now set forth the method of bringing out the amount of the planetary aspect to enable astrologers to determine the effects thereof correctly

दृश्यो द्रष्टा विरहिततनुः पङ्गुहेभ्योऽधिकश्चेत्
 दिग्भ्यः शोध्यो विहितकलिकः स्वात्रपक्षादिभक्तः ।
 दृष्टिः सा स्याद्यदि शरगृहेभ्योऽधिकः पञ्चहीनो
 लिप्तीभूतो धृतिशतहतः स्याच्चतुर्माधिकश्चेत् ॥२॥
 त्यक्त्वेपुभ्यः खखरसगुणैर्वह्निभेभ्योऽधिकश्चेत्
 शोध्योऽब्धिभ्यो विरचितकलः पष्टिकृत्या समेतः ।
 भक्तो मयैः शतावेनिहतै राशियुग्माधिकोऽपि
 द्वाभ्यामूनो नवशतयुतो व्योमखाङ्गाभिभक्तः ॥३॥

Slokas 2 and 3. If the aspected when diminished by the aspecting planet exceed six signs, it is to be subtracted from 10 signs. The remainder reduced to minutes is to be divided by 7,200. The result is in Rupa and represents the amount of the aspect. But if the difference should exceed 5 signs, subtract these 5 signs from it and reducing the result to kalas i.e., minutes, divide it by 1,800. You will get the aspect (दृष्टि—Drishti) in Rupas. When the difference exceeds 4 signs, subtract it from 5 signs and divide the result by 3600 to get the amount of the aspect. Should the difference exceed 3 signs, it is to be subtracted from 4 signs and to the remainder reduced to minutes, add 360 and divide the sum by 7200. The result gives the amount of the aspect. Next, if the difference exceed 2 signs, subtract these two signs from it

and to the remainder reduced to minutes, add 900 and divide the sum by 3600. The result represents the aspect.

एकोनित्यैकगृहाधिकशेत्कलीकृतो व्यथशतैर्मित्तः ।

एवं स्फुटाः खेचरदृष्टयः स्युर्दिग्भ्योऽधिकं पश्यति नो ग्रहेन्द्रः ॥४॥

Sloka 4 Lastly, should the difference exceed one sign, take away this one sign from it, and reducing the remainder to minutes, divide it by 720. The aspect will be obtained in Rupa. In this way the exact amount of the planetary aspects can be ascertained. No planet sees beyond ten signs.

Take the Sun as the aspecting planet. The aspected may be planets or bhavas. First, we shall take the Moon as aspected.

The Moon's position is ... 9 14 29 39

The Sun's position is - 0 17 43 30

Subtracting the Sun from the Moon we get 8 26 45 9

As this exceeds 6 signs we have to subtract the same from 12 signs. The remainder is 13-13 51. This when reduced to minutes is 1993 35. Dividing it by 720 we get the Sun's aspect on the Moon to be 277 of a Rupa. As the strength always goes to the aspected planet, the same is put down in this case as the Moon's Drigbala.

त्रिय्येकपादाः क्रमशो निधेयाः शनैश्चराचार्यमहीसुतानाम्
त्रिकर्मणोर्धोशुभयोश्च रन्ध्रबन्धोः स्थितानामिह पूर्वदृष्टु ॥५॥

Sloka 5. Three quarters, half and one-fourth of a Rupa are to be superadded to the aforementioned aspects of Saturn, Jupiter and Mars respectively when these aspects fall upon what occupy 3rd and 10th, 5th and 9th, 8th and 4th places with respect to them.

Take Jupiter as the aspecting planet and the Sun as the

aspected one. Subtracting Jupiter from the Sun we have 4 16.18.29. As this exceeds 4 signs, subtract it from 5 signs; the remainder is 0.13.41.31. Therefore the aspect is

$$\frac{821^{\circ}516}{3600} = ^{\circ}228.$$

सखक्षेपाः पृथक् स्थाप्याः प्रोक्तादूनाधिकैर्लवैः ।

गुणिताः खगुणैर्मक्ता लब्धोनास्ते परिस्फुटाः ॥६॥

इति श्रीपतिधिरचितायां जातकपद्धति

दृष्टिसाधनाध्यायो द्वितीयः

Sloka 6. The additive figures for each of these three planets are to be kept apart; they are to be multiplied by the degrees, etc., by which the difference [between the दृश्य (Drisya) and द्रष्टा (Drashta)] falls short of, or is in excess of the prescribed quantity. The product is next to be divided by 30 and the quotient is to be deducted from the Kshepas (क्षेप) or additive figures. The result expresses the exact amount of the (क्षेप) (Kshepa) to be added to the Drigbala (दृग्बल).

The exact amount of the क्षेप (Kshepa) to be added to the above दृग्बल (Drigbala) is

$$\frac{1}{2} \left\{ 1 - \frac{16^{\circ} 18' 29''}{30^{\circ}} \right\} = ^{\circ}228.$$

Therefore the strength of Jupiter's aspect on the Sun is $^{\circ}223 + ^{\circ}228 = ^{\circ}456$ of π Rupa.

Sripati's rules for finding the दृग्बल (Drigbala) of planets are given by केशवदेव (Kesava Deva) compressed in one sloka in a different form.

संज्ञादिद्विसंज्ञासमयमभूताभ्राभ्रमेवादिभे

द्रष्टा चर्जितदृश्यस्य गुणा चेदष्ट चेदे कृताः ।

मन्देनाङ्कयमेवज्ञानगुणेद्वामदिताः संस्मृता

भाग्यक्षयवृद्धिगानलवेनाङ्कयुक्ता दृग् भवेत् ॥४॥

It may be rendered thus :—

The excess of the aspected over the aspecting planet in signs may be any figure from 1 to 12

Excess (in signs)	1	2	3	4	5	6	7	8	9	10	11	12
Strength	0	1	3	2	0	4	3	2	1	0	0	0

0, 1, 3, 2, 0, 4, 3, 2, 1, 0, 0, 0 are the quarters (1) representing the strength respectively in the 12 cases. If the aspecting planet be Jupiter and the excess be 8 and 4 signs, 4 is to be substituted for 2. If Saturn be the aspecting planet and the excess be 2 and 9 signs, put down 4 in place of 1. If Mars be the aspecting planet and the excess be 3 and 7 signs, replace 3 by 4.

In case an excess contains degrees, minutes, etc., in addition, its strength should thus be modified. Find out by how much the strength denoted by the next excess increases or decreases. Multiply the number of quarters representing this into the degrees, minutes, etc., and divide the product by 30. The result is to be added to, or subtracted from, the number of quarters assigned to the excess in question, according as the strength for the next is higher or lower.

Let us calculate according to this method the Drgha of the Sun got by the aspect of Jupiter.

The position of the Sun is	0	17	43	30
The position of Jupiter is	8	1	25	1
subtracting, we get	4	16	18	29

Thus the excess is between 4 and 5 signs. In the case when Jupiter is the aspecting planet, the table to be used for the quarters representing the strength in the 12 cases is

0, 1, 3, 4, 0, 4, 3, 4, 1, 0, 0, 0

Thus when the excess is 4 signs, the strength is 4, and it becomes 0 when the excess is 5 signs

The actual strength of the aspect of Jupiter in the above case

$$15 \quad \left\{ 4 - \frac{16^{\circ} 18' 29''}{30^{\circ}} \times 4 \right\} \text{ quarters or}$$

$$\frac{13^{\circ} 41' 31''}{30^{\circ}} = .456 \text{ of a rupa.}$$

Of. बृहज्जातक. II-13

त्रिदशत्रिकोणचतुरस्रसप्तमांशवलोकयन्ति चरणाभेदवृद्धितः ।

रावेजामरेज्यक्षधिराः परे चदे क्रमशो भवन्ति किल वीक्षणेशधिकाः ॥

The following rules are laid down by पराशर (Parasara) for finding out the *Drigbala* (Drigbala) of planets —

इदयाद्विशोध्य दृष्टारं पद्माशिम्योऽधिकं भवेत् ।

द्विभ्यो विशोध्य द्वाभ्यां तु भागीकृत्य च दृष्टयः ॥

शराधिके विना राशि भागा द्विभाश्च दृष्टयः ।

वेदाधिके त्यजेद्भूताद्भागा दृष्टिस्त्रिभाधिके ॥

विशोध्य युगतो द्वाभ्यां लब्धं स्वामेयुतं भवेत् ।

कराधिके विना राशि भागान्तिथियुतात्मया ॥

रूपाधिके विना राशि भागा द्वाभ्यां विभाजिताः ।

प्रिदशे च त्रिकोणे च चतुरस्रे क्रमादथ ॥

शरवेदा, खरामाश्च तिथयो योजिता, क्रमात् ।

शान्तिदेवेज्यभौमानामेवं दृष्टिः स्फुटा भवेत् ॥

Subtract the figures representing the number of signs, degrees, minutes, etc., traversed by the seeing planet from those of the seen. If the difference should exceed 6 signs, subtract the same again from 10 signs. Divide the result by 2. The result represents the *Drigbala* of the aspected planet.

But if the difference exceed 5 signs only, then leave out the number representing the signs. The degree, etc., multiplied by 2 gives the amount of *Drigbala* of the planet.

But if the difference should exceed 4 signs only, subtract it from 5 signs. The degree etc. that remain express the amount of *Drigbala*.

But if the difference exceeds 3 signs, subtract it from 4 signs. Divide this result by 2. To what you thus obtain add 30 Virupas. The total expresses the amount of Drigbala. (1 Rupa = 60 Virupas.)

If the difference exceeds 2 signs, leave the figure representing the signs. To the number of degrees, etc. remaining, add 15 Virupas. This will represent the Drigbala.

If the difference should exceed one sign, leave out the sign. The number of degrees, etc., divided by 2 represents the amount of Drigbala.

The Drigbala that is thus found has to be supplemented by the addition of 45, 30 and 15 Virupas, respectively, in the case of Saturn, Jupiter, and Mars when these aspect 3rd and 10th in the case of Saturn, 5th and 9th in the case of Jupiter, and 4th and 8th in the case of Mars.

N B —Planets do not see the 2nd and 12th houses,

(ग्रहबल) GRAHADRIGBALA

	Ravi	Chandra	Kuja	Budha	Guru	Sukra	Sam
रवि Ravi	...	*277	...	...	*6'6	...	...
चन्द्र Chandra	*723	...	*473	*412	...	*742	*638
कुज Kuja	...	*111	...	...	*470	...	...
बुध Budha	...	*081	...	...	*440	...	*030
गुरु Guru	*456	*109	*970	*940	...	*578	*116
शुक्र Sukra	...	*246	...	...	*605	...	...
शनि Sam	...	*776	...	...	*720	...	...
सुभाष्टि Subha Drishti	1*179	*436	1*443	1 352	1*045	1*320	*784
पापष्टि Papa Drishti	...	1*164	..	...	1*825	...	...

(भावफल) BHAVA DRIGBALA

(Bhava)	1	2	3	4	5	6	7	8	9	10	11	12
रवि (Ravi)	.	.	'185	'583	'564	'091	'893	'795	'561	'333	'064	.
चन्द्र (Chandra)	'749	'518	'075	'773	'787	'518	'249	'09	.	.	.	'230
बुध (Kuja)	.	'119	'552	'836	'298	'479	1'000	'760	'399	'168	.	.
शुक्र (Budha)	.	'150	'512	'637	'237	'600	'830	'559	'368	'137	.	.
गुरु (Guru)	'562	'361	'928	802	'785	'159	.	.	.	'052	'392	'840
शुक्र (Sukra)	.	.	'216	'६44	'533	029	'596	'764	'533	302	033	.
शनि (Sani)	.	.	401	'015	'649	'261	'553	'880	'649	'662	'598	.
शुभरहि (Subha Drishti)	1'311	1'029	1'731	2856	2'342	1.06	2'075	1'382	'901	'491	'425	1'070
पापरहि (Papa Drishti)	.	'119	1138	2'337	1'511	831	2'446	2435	1'612	1'163	662	.

End of the Second Adhyaya.

तृतीयोऽध्यायः

बलापयोधेन पिना दशादिक्रमापयोधो न भवेद्यतोऽतः ।

तत्स्थानदिकालनिसर्गचेष्टादग्भेदमिन्नं कथयाम्यशेषम् ॥१॥

Adhyaya 3

Sloka 1 : As there can be no knowledge of the order of the periods and the sub periods, etc of one's life without a knowledge of the strength of planets, I proceed to set forth this strength in its entirety, differentiated as it is by the circumstances—position, direction, time, nature, motion and aspect—of the planets

नीचोनो द्युचरोधिको यदि भवेत् षड्मातदा प्रच्युत-

श्चक्रात् कलमकलः खखाष्टखकुभिर्मक्तो बलं तुङ्गजम् ।

पादोनं तु बलं त्रिकोणगृहगं स्वर्धे दलं च त्रयो

वस्वशा ह्यधिमित्रभेद्य चरणो मित्रे समर्धेऽष्टमः ॥ २ ॥

Sloka 2 : When a planet diminished by its depression figures is in excess of 6 signs, it is to be subtracted from 12 signs and the difference reduced to minutes is to be divided by 10,800. The resultant Rupa is the exaltation-strength (उच्चबल.Uchchabala) of the planet. If the planet should be in its Moohatrikona, it has $\frac{3}{4}$ ths of a Rupa; if in its own house its strength is $\frac{1}{2}$ a Rupa. If it is in a very friendly house, its strength is measured by $\frac{3}{4}$ ths of a Rupa. In a friendly house its strength is $\frac{1}{2}$ th of a Rupa. In a neutral house it is $\frac{1}{4}$ th of a Rupa.

The Sun's position is	-	0	17	43	30
Its depression is	...	6	10	0	0
The difference is . . .	...	6	7	43	30

Since this exceeds 6 signs, it has to be subtracted from 12

signs. The remainder is 5-22-16-30. Therefore the उच्चबल (Uchhabala) of the Sun in Rupa is

$$\frac{10336'5}{10800} = .957$$

Cf. पराशर

नीचोत्तमं तु ग्रहं भार्याधिकं चक्राद्विशोधयेत् ।

भार्याकृत्य त्रिभिर्भक्त फलमुच्चबलं भवेत् ॥

Subtract the figures representing the depressed position of a planet from those representing its actual position (e.g., Depressed position of the Sun is 10 degrees in Tula or 6 signs 10°). If the difference exceeds 6 signs, subtract it from 12 signs. Reduce this result to degrees and divide by 3. What is obtained represents the उच्चबल (Uchhabala) or virups of the planet.

Table showing the उच्चबल (Uchhabala) of the planets.

Planets	Elevation strength	Neecha	Planets	Elevation strength	Neecha
Ravi	.957	6 10	Guru	.186	9 5
Chandra	.377	7 3	Sukra	.705	5 27
Kuja	.677	3 28	Sim	.044	0 20
Rudra	.051	11 15			

शत्रुमे भवति षोडशांशरुधाधिशत्रुभवने रदांशकः ।

एवमेव खलु सप्तवर्गजं स्याद्बलं निजपतेर्वशादिह ॥ ३ ॥

Sloka 3. In an inimical house it is 1/6th and in a very inimical sign it is 1/3th. The positional strength of a planet due to its being in the Saptavargas (सप्तवर्ग) should be determined in accordance with its relation to the lord of each of those Vargas

सप्तवर्गानिः—

नीचोत्तमो भगवात् स्युतः पञ्चदशैश्चैव द्वादशैश्च बलं

स्वर्देऽर्द्धं सप्तमेऽष्टमश्चिरमा मूर्तिर्द्विगुणं वलम् ।

मित्रक्षेत्रेऽष्टमश्चैव त्रयस्त्रिंशत् वैरिभेदं सप्तमे

दन्तांशोऽप्यारिभे गृहादिपक्षेऽथ नेत्रस्य सप्तैव त्रयम् ॥ ५ ॥

Saptavargas are seven fold classification of a sign into (1) राशि (Rasi), (2) होरा (Hora), (3) द्रेक्षा (Drekkana), (4) मन्ताश (Sap-

tamsa), (5) नवांश (Navamśa), (6) द्वादशांश (Dvadasamśa) and (7) त्रिंशांश (Trimśamsa). See zodiacal Chart attached.

Note that the extent of strength stated here as derivable from उच्च (Uchcha) and सप्तवर्ग (Saptavargas) of a planet is the same as the measure of the good influence mentioned in Adhyaya IV Sloka 8 *infra*

For finding out the सप्तवर्गबल (Saptavargjabala) of any planet we must know the exact nature of the relationship existing between this and the rest of the planets, *i.e.* — whether he is a मित्र (Mitra), अधिमित्र (Adhimitra), शत्रु (Satru), अधिशत्रु (Adhi Satru) or a सम (Sama). This has to be determined with reference to (1) the निर्यगमित्राचक्रम् (Niryagamaitri chakram)—the chakra showing the natural friendship or enmity between planets (*vide* अ. पा. Adhyaya II, Slokas 42—45) and (2) the तात्कालिकमित्राचक्रम् (Tatkalikamaitri chakram)—the chakra showing the friendship for the time being of planets (*vide* अ. पा. Adhyaya II, Sloka 41.)

This latter kind of friendship between the several planets can be determined by finding out their relative positions, *i.e.*, by ascertaining, according to some which of the 12 bhavas they occupy in the भावचक्र (Bhava chakra) already prepared (*vide* page 12 *supra*) and which for convenience we shall call लग्नाभावाकुण्डली (Lagna bhava Kundali). Others say that the relative position of one planet with respect to another must be determined by first casting the भावकुण्डली (Bhava Kundali) of the latter planet (*i.e.*, by considering the latter planet as the Lagna—the example worked below) and then finding which particular भव (bhava) in this भावचक्र (bhava chakra) the former planet is occupying.

C/. शत्रुशोभाप्रकाश

तात्कालिकाः स्युः सुहृदो नभोगाः सखिन्मायास्तुघनस्वयस्याः ।

एकैर्हस्तसप्तमधर्मपुत्रोपभारिणालो रिपवो निरक्षा ॥

मित्राचक्रं भाषत कैश्चिदुक्तं नतश्चैपस्यादिकानां मतं हि ।

एते नैसर्गाद्यथा स्थानसमर्थे सेंटर्मैत्रीयोगपूर्णे विचिन्त्यम् ॥

The लग्नाभावाकुण्डली (Lagna bhava Kundali) already worked out will enable one to find out in which of the several bhavas with respect to the Lagna the Sun and other planets are situated; similarly, in order to determine how the planets are situated with

respect, say, to the Sun, we must prepare a fresh भावचक्रम् (Bhava chakram) for the Sun. This should be done by taking the Sun's position as the ascendant and determining the other bhavas on the lines laid down in the first Adhyaya. We shall therefore first find out the 4th भाव (bhava) by taking the midnight as the इष्टकाल (Iṣṭa kala) and fix up the rest in order.

The Sun's position is $0-17^{\circ} 43' 30''$. Half the length of the midnight of birth is 14 gh 32 5 vigh. and the अयनांश (Ayanamsa) is $21^{\circ} 47' 38''$. Adding this अयनांश (Ayanamsa) to the position of the Sun, we get $19^{\circ} 31' 8''$ which is the tropical longitude of the Sun. The portion of वृषभ (Vrishabha) yet to rise is $20^{\circ} 28' 52''$. The time taken for this to rise in Lanka is

$$\frac{20^{\circ} 28' 52''}{30 \text{ degrees}} \times 4 \text{ gh. } 59\frac{1}{2} \text{ vigh or } 20\frac{1}{2} 24 \text{ vigh.}$$

	1	2	3	4	5	6	7	8	9	10	11	12
Signs	0	1	2	3	4	5	6	7	8	9	10	11
Degrees	17	15	13	10	13	15	17	15	13	10	13	15
Minutes	43	23	3	42	3	23	43	23	3	42	3	23
Seconds	30	16	2	47	2	16	30	16	2	47	2	16
	म 12	सं 23	म 34	सं 45	स 56	म 67	सं 78	स 89	सं 910	म 1011	सं 1112	स 121
Signs	1	1	2	3	4	6	7	7	8	9	10	0
Degrees	1	29	26	26	29	1	1	29	26	26	29	1
Minutes	33	13	52	32	13	33	33	13	52	52	13	33
Seconds	23	9	55	35	9	23	23	9	55	55	9	23

And the time for मिथुन (Mithuna) and कटक (Kataka) to rise in Lanka is 10 727 gh. Total of these periods is 14 gh. 786 vigh. The portion of सिंह (Simha) that will rise in Lanka in the remaining 0 gh 25 vigh. is

$$\frac{25 \times 6}{1795} \times 30^\circ = 2^\circ.07.$$

Now subtracting the अयनांश (Ayanamsa) from the above, the position of the 4th भाव (bhava) is found to be $3-10^\circ 42' 47''$.

The 12 Bhavas and their Sandhis with reference to the Sun's position as the ascendant are set out in the previous page.

The corresponding tables for the Moon, and other planets may be similarly worked out.

From the sl. as quoted from सम्बुद्धोत्पत्तिः (Sambhuboraprakasa) in page 24 *supra*, it will be seen that श्रीपति (Śrīpati) does not favour the latter view and which has also not been followed in our calculations.

The words निपतेनशादिह in the text admits of two interpretations. That given in the translation and followed in the example has the support of commentators like सुन्दरमिश्र (Sundaramisra) and दिवाकरदैवज्ञ (Dīwakara Daivajña).

In his commentary on the sloka quoted from केजवपद्धति (Kesava Paddhati) in page 23, *supra*, दिवाकर (Dīwakara) observes as follows.—

गृहादिपवशादित्यादिना सेटस्य गृहादिपवशाद्गृहमादिर्येषां ते गृहादयः आदिशब्देन होराद्वेषकाणादीनां संग्रहः । गृहादीन् पान्ति ते गृहादिपाः गृहादिसप्तवर्गस्वामिनस्तेषां वशात् स्वर्धेऽर्द्धमित्यादीनि सप्तवर्गबलानि ग्राह्याणि । तेषां सप्तानामैकपात्रजायते तत्तथा । एवं निधे बलं सप्तवर्गजबलं स्वादित्यर्थः पृतदुक्तं भवति । यस्य ग्रहस्य सप्तवर्गजबलं ज्ञातुमिष्टं तस्य गृहादिस्वामी स्वाधिमिग्रादिषु यन्नवति तदुक्तं बलं ग्राह्यमिति । अत्र कोशदेवं व्याचष्टे । ग्रहो यस्मिन् गृहे होरादौ वास्ति तद्गृहस्वामी होरादिस्वामी वा चेन्मूलत्रिकोभेऽस्ति तदा त्रिधरणं बलं स्वगृहे चेद्रूपार्द्धमित्यादि । तत्रग्रहेश्वरम् । निखिलजातकशास्त्रपरोपत् । किं चात्र गृहादिपवशादियुक्तेर्भ्रान्तिरपि संभवति । परं प्राचीनग्रन्थे केनापि तथा नोक्तमिति भ्रान्त्यनवकाश इति मिथ्या ऊचुः । तथा च सारावलीवाक्यम् ।

श्लोके स्थितं शुभफलं प्रकरोति पूर्णं नीचार्कगस्तु विकलं रिपुमन्दिरंऽप्यम् ।

पादं फलस्य हितमे स्वगृहे तथार्द्धं पादत्रयं गगनगः स्थितवाग्निशोणे ॥ इति

अत्र स्वोच्चादिस्थानेषु स्थितवान् गगनगो ग्रहः संपूर्णोदि शुभं फलं ददातीत्युक्तं परं स्वोच्चादिषु स्थितो गृहस्वामी संपूर्णोदि फलं ददातीति नोक्तमेव तस्माद्

गृहादिस्वामिनि स्वमस्थे रूपाद् बलमित्यादि वराहानमसदेवेति प्रतीतम् । पराक्षर
जातकेऽपि ।

मूलत्रिकोणस्वक्षाधिभिन्नभिन्नसमारिषु ।

अधिशत्रुगृहे चापि स्थितानां क्रमशो बलम् ॥

भूतादधय सरामाश्च नखान्तिथिर्दिशो युगाः ।

द्वाविति—

अत्रापि मूलत्रि कोणादिस्थितानां वर्गेशानां यत्नं स्यादिति नामिहितमेव ॥

We shall now proceed to find out the सप्तवर्ग (Saptavarga)-
bala) of the Sun in the example

He is occupying the Rasi of मेष (Mesha) a sign owned by
Mars who is his अधिपति (Adhimitra). The strength on this
account is '375 of a Rupa. He is in a hora owned by the Moon,
who is also his अधिपति (Adhimitra) He gets therefore another
'375 of a Rupa on this account

He is in the द्रैकाण (Drekkana) of Simha, his स्वक्षेत्र (Swakshetra), and is thus entitled to '5 of a Rupa. For the same reason he
gets 5 of a Rupa for his being in the मित्रसप्ताश (Simha Saptamsa),
Mercury, the lord of Kanya whose नवाश (Navamsa) is occupied
by the Sun is a मित्र (Mitra) of the Sun. The Sun gets therefore
only '25 of a Rupa. He is occupying the वृश्चिकदशाश (Vrischika
dwadasamsa), i.e., an अंश (Amsa) owned by Mars, his अधिपति (Adhi-
mitra). He gets '375. Lastly, he is in Jupiter's त्रिंशाश (Trim-
samsa). Jupiter is his सम (Sama). The Sun's बल (Bala) on this
account is '125. Thus, he gets in all '375 plus '375 plus '5 plus
'5 plus '25 plus '375 plus '125=2'5 Rupas.

It should here be noted that रूपा of a Rupa is to be allotted
for a planet only when it is in its मूलत्रिकोणराशि (Moolatrikona Rasi)
and not when it occupies a होरा (Hora) or any other of the 6 Vargas
(other than राशि Rasi) owned by the planet's मूलत्रिकोण (Moolatrikona)
sign. In the latter case the strength that should be taken account
of would be only so much (which in any case does not exceed '375)
as is laid down for the particular kind of relationship the planet
in question bears with the lord of this मूलत्रिकोण (Moolatrikona) sign.

८/ शेषम्.

स्वगृहादिमतानां यद् ग्रहाणामुदितं बलम् ।

तदेव सप्तवर्गेऽपि तदीशस्य वशाद्भवेत् ॥

and the following commentary of दिवाकर (Divakara) on the same —

अत्र स्वगृहादात्युत्तत्वाद्धारिषु न विमोक्षावय इति हिदम् ।

Thus, in the example, the Sun though occupying the द्रकाण (Drekkana) and सप्ताश (Saptamsa) represented by the sign सिंह (Simha—the Sun's Moolatrikna Rasi) gets only 5 of a Rupa in each case,—on account of the sign being his Swakshetra,—instead of 75 of a Rupa. The same remark applies to Jupiter, who happens to be in a Rasi, a Drekkana Saptamsa and a Dwadasamsa all belonging to धनुष (Dhanus). He gets 75 of a Rupa only in the first Varga and not in the other cases

But the slokas quoted above from पराशर have been thus commented upon अतः यस्य बलापि रव्याद्यन्तमस्य सप्तवर्गजं बलं प्राप्नोति तद्वह सशक्तिवर्तमानगृहहोराद्रेक्काणसप्तमाशदाशानिगाथाधिपतीना मूलदिकोणस्वर्धाधिभिन्नमित्र समार्थविशत्रुगृहस्थिताना क्रमशः मूलाभि ४५ पराशर ३० नख २० तिथि १५ दिक् १० युग ४ दि १ परिमितं बलं प्राप्नोति अत्र च तत्र रव्याद्यन्तमस्य गृहाद्यन्तमस्यार्गपति स्वमूलदिकोणे एव विद्यते चत्वार ४५ प्राप्नोति, etc. and would be translated thus

If the lords of the Saptavargas occupied by a planet be in their मूलत्रिकोण (Moolatrikona) स्वक्षेत्र (Swakshetra) or in the houses of an अधिमित्र (Adhimitra), मित्र (Mitra), सम (Sama), शत्रु (Satru) or an अधिशत्रु (Adhisatru), the सप्तवर्गबल (Saptavargajabala) of the planet will be 45, 30, 20, 15, 10, 4 and 2 Virupas respectively.

According to this view, the सप्तवर्गबल (Saptavargajabala) of the Sun will be worked up thus

The Sun's position is 0 17° 43' 30". Mars, the lord of the राशि (Rasi) occupied by him, is in मीन (Meena), a house of Jupiter who is an अधिमित्र (Adhimitra). His strength in the राशि (Rasi) therefore will be 375 of a Rupa. The होरा (Hora) occupied by the Sun is that of the Moon who is in मकर (Makara), a sign owned by Saturn, a friend of the Moon. The Sun's बल (Bala) in the होरा (Hora) will thus be 25 of a Rupa. The Sun is in the द्रेक्काण (Drekkana) of सिंह (Simha). The lord of सिंह (Simha) i.e., himself, is in मेष (Mesa), a sign belonging to Mars, an अधिमित्र (Adhimitra). His बल (Bala) on this account will be 375 of a Rupa. For the same reason, the Sun's बल (Bala) due to his being in the सिंहसप्ताश (Simha Saptamsa) will be 375. The नवाश (Navamsa) occupied by the Sun is कन्या (Kanya), a sign owned by Mercury and this

planet is in मीन (Meena), a house belonging to Jupiter who is his friend. So the Sun's strength due to this will be .25 of a Rupa. He is occupying the वृश्चिकद्वादशांश (Vrischika Dwadasamsa), Mars, the lord of वृश्चिक (Vrischika), is in मीन (Meena), a house of an अधिमित्र (Adhimitra). The वर्गफल (Vargabala) on this account will be .375. Lastly, the Sun is in Jupiter's Trimamsa. Jupiter is in धनुस (Dhanus), his मूलत्रिकोणरशि (Moolatrikon Rasi) The बल

MUTUAL RELATIONS OF PLANETS

MUTUAL RELATIONS							
ग्रहा.	रवि	चन्द्र	कुज	बुध	शुक्र	शनि	
गृह	...	1. बु अधि मित्र	10 शु मित्र	12 शु. अधि मित्र	12 शु मित्र	9 शु. मूलत्रि	1. कु मित्र
होरा	.	4. च अधि मित्र	4 च. स्वक्षेत्र	5 र. अधि मित्र	5. र अधि- मित्र	5 र मम	5. र. अधि शत्रु
द्वेष्टाण	...	6. र स्वक्षेत्र	2 शु. मित्र	8 बु. स्वक्षेत्र	8. बु. शत्रु	9 शु स्वक्षेत्र	5 र. अधि- शत्रु
सत्ताश	...	5. र. स्वक्षेत्र	7. शु मित्र	12 शु अधि मित्र	11 शु मित्र	9 शु स्वक्षेत्र	4. र. सम
नवाश	...	6 बु. मित्र	2 शु मित्र	12. शु अधि मित्र	11. शु मित्र	1 कु अधि मित्र	5 र अधि शत्रु
दशशाश	..	8 बु अधि मित्र	3. बु. अधि मित्र	11. शु मित्र	9 शु मित्र	9. शु स्वक्षेत्र	6. बु. अधि- मित्र
सिंशाश	...	9 शु सम	12 शु मित्र	8 कु स्वक्षेत्र	10. र मित्र	1. कु अधि- मित्र	9 शु. शत्रु
							7. शु सम

(सप्तवर्गबल) Saptavargajabala

Planets	Ravi	Chandra	Kuja	Budha	Guru	Sukra	Shani
Griha	375	25	375	25	75	25	125
Hora	375	5	375	375	125	031	125
Drekana	5	25	5	062	5	031	062
Saptamsa	5	25	375	25	5	125	125
Navamsa	25	25	375	25	375	031	062
Dwadasamsa	375	375	25	25	5	375	062
Trimamsa	125	25	5	25	375	062	125
Total	25	2125	275	1687	3125	905	687

(Bala) will therefore be 75 of a Rupa. The total सप्तवर्गबल (Saptavargajabala) of the Sun will thus amount to 375 plus 25 plus 375 plus 375 plus 25 plus 375 plus 75 = 775 Rupas

The first of the two tables printed above gives the mutual relations of planets, while the second, their सप्तवर्गबल (Saptavargajabala) as per the former view and which alone has been adopted in these calculations throughout

युग्मभांशगतौ शशिशुक्रौ यच्छतो हि बलपादमयुग्मे ।

भाशके रविकुजेज्यशनित्रास्तायदेव वितरन्ति हि मत्तम् ॥ ४ ॥

Sloka 4 The Moon and Venus when they are in an even sign or in a Navamsa (नवांश) owned by an even sign give 1/4th of a Rupa as strength. The Sun, Mars, Jupiter, Saturn and Mercury give the same amount of strength when they are in an odd sign or in a Navamsa owned by an odd sign.

When the Moon or Venus occupies an even sign and also a Navamsa owned by an even sign then the strength is 1/4th of a

Rupa for each circumstance. The total strength is $\frac{1}{2}$ = Rupa. Similar remark applies to any one of the other planets occupying an odd sign and at the same time a Navamsa owned by an odd sign.

Cf. केशवपद्धतिः

शुकेन्द्र समभांशके हि विषमेष्वे द्युराहु बलम् ।

मारावली

स्त्रीक्षेपे शशिभागवौ नरगृहे शेषा बले स्थानजे ॥

Also पराशर.

..... इन्दुशुक्रौ युग्मांशे तिथिरोजांशगाः परे ।

The Moon and Venus when in a नवाश (Navamsa) owned by an even sign have स्थानबल (Sithanabala) measured by 15 Virupas. The rest when in a नवाश (Navamsa) owned by an odd sign have स्थानबल (Sithanabala) measured by 15 Virupas.

The Sun is in मेष (Mेष), an odd sign, and in the 6th नवाश (Navamsa) owned by कन्या (Kanya), an even sign. So the Sun's अयुग्मबल (Ayugmabala) is *25 of a Rupa.

The Moon is in मकर (Makara) and in the 5th नवाश (Navamsa) owned by वृषभ (Vrishaba) an even sign, and its युग्मबल (Yugmabala) is *25 plus *25 or *5 of a Rupa. Mars is in मीन (Meena), an even sign, and in the last नवाश (Navamsa) owned by मीन (Meena). So the अयुग्मबल (Ayugmabala) of Mars is zero.

युग्मायुग्मबलम् (Yugmayugmabala)

रवि	चन्द्रः	बुधः	शुक्रः	शनिः
25	*5	0	*25	*5

कण्टकाद्युपगतेषु नियोज्या रूपकार्द्वचरणा निजवीर्ये ।

मान्त्यमध्यमुखगेषु च पादः स्त्रीनपुंसकनरेषु निधेयः ॥ ५ ॥

Sloka 5. When the planets are in Kantaka (1st, 4th, 7th, 10th), Panapara (2nd, 5th, 8th, 11th), and Apoklima (3rd, 6th, 9th, 12th), a Rupa, $\frac{1}{2}$ a Rupa and $\frac{1}{4}$ of a Rupa respectively are to be set down for their

strength. When the feminine, hermaphrodite and masculine planets occupy respectively the end, the middle and the initial portion of a sign, $\frac{1}{4}$ th of a Rupa is to be assigned for their strength.

केशवपद्धतिः—

केन्द्राद्येषु च रूपकार्द्धचरणाम्यवच्छन्ति क्षेत्राः क्रमात् ।
खीलेतो चरमे नरा प्रथमके कृषीया च मध्ये तथा
द्रेष्काणे वितरन्ति पादमुदितं स्यात् स्थानवीथं विदम् ॥ ६ ॥

Also गग

केन्द्रस्थ. पूर्णबलो मध्यमबलः फलपरस्थितस्तद्वत् ।
आपोकृमिग. प्रोक्तो हीनबलः खेचरो मुनिभिः ॥

पराशर lays down the following :—

केन्द्रादिषु स्थिता एकात् पष्टिस्त्रिंशत्तिथिः क्रमात् ।
आदिमध्यावसानेषु द्रेष्काणेषु स्थिता. क्रमात् ॥
पुनर्पुनरुक्तयोः शब्दा इत्यस्तिपिकल ग्रहाः । and adds
स्वपद्वर्गगतस्त्रिंशदेवं स्थानबलं विदुः ॥

When a planet occupies a केन्द्र (Kendra), फलपर (Panaspira) or आपोकृमि (Apoklima) sign, its strength is reckoned respectively at 60, 30 and 15 Virupas.

Planets that are masculine, hermaphrodite and feminine occupying respectively the first, second and third Drekkanas of a sign have द्रेष्काणबल (Drekkānabala) calculated by 15 Virupas. When the planets happen to be in their own श्रद्वर्ग (Shadvarga), the द्रेष्काणबल (Drekkānabala) is to be reckoned at 30 Virupa instead of 15 Virupas."

According to this, Jupiter would get .5 of a Rupa instead of .25 as shown in the statement

केन्द्रादिवलम् (Kendradibala)

रवि	चन्द्र	बुध	शुक्र	मङ्ग	शनि
1	1	.25	.25	.25	1

There is a diversity of opinion as to what Kendras are. Some take the Kendras to be लग्न (Lagna), 4th, 7th and 10th *Rasis*. Others take them to be the 1st, 4th, 7th and 10th *Bhavas*. The commentator of श्रीपतिपद्धति (Śrīpatipaddhati) and बलभद्र (Balabhadra), the author of होरासूत्र (Horasūtra), hold the latter view, while पराशर (Parasara) and केशवदेवज्ञ (Keshava Daivajña) incline to the former. Neither view affects the horoscope in question.

Regarding masculine, feminine and hermaphrodite planets, refer to जातकपारिजात (Jatakaparījat), Adhyaya II, Śloka 27.

द्रेक्कणबलम् (Drekkanabala)

रवि	चन्द्र	बुध	शुक्र	शनि
0	0	0	25	0

स्थानबलम् (Stthanabala)

Planets	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Uchhabala	957	397	667	051	186	905	044
Saptavargay bala	25	2125	275	1687	3125	*906	687
Yugmayugma bala	25	5	0	25	5	0	5
Kendradibala	10	10	25	25	25	10	10
Drekkanabala	0	0	0	0	25	0	0
Total	4707	4022	3667	2238	4311	2811	2231

स्थानरीत्यभिदमेयमिहोक्तं दिग्गलं शृणुत पूर्वदिशोतः ।

विद्वरु रमिकुञ्जौ रविस्त्रुः शुक्रशीतकिरणौ बलिनौ स्तः ॥ ६ ॥

Sloka 6 The positional strength (स्थानबल, Stthanabala) has thus been treated of in this work. Hear the

Directional strength (दिग्बल - Digbala) from the East onwards. Mercury and Jupiter are strong in the East or Lagna Bhava, the Sun and Mars in the South or 10th Bhava, Saturn in the West or 7th Bhava, Venus and the Moon in the North or 4th Bhava

C/ चातुर्वर्गपरिचय

विलम्बपातालवधूनभोगा बुधामरेन्दौ भृगुसूनुचन्द्रौ ।
मन्त्रो धरासूनुदियाकरौ चेत् क्रमेण ते दिग्बलशालिनः स्युः ॥

Also दृष्टजातक

दिक्षु बुधाद्विरसौ रविभौमौ सूर्यसुतः सितशतकरौ च
यदनेश्वरः
गुर्विन्दुजौ पूर्वविलम्बसंस्थौ नभःस्थलस्थौ च दिवाकरौ ।
सौरोऽस्य शुक्रमिक्षाकरौ तु जले स्थितावगम्यवर्णौ भवेताम् ॥

Al o सारावली

रग्ने जीवबुधौ दिवाकरकुपौ ज्योतिः सरे भास्वरि-
बन्धाविन्दुसिंहा दिसाकृतमिदम् ॥

अर्कात्तुजाद्याभ्युगृहं विशोध्यं जीराद्बुधाद्यापि कलत्रभाषम् ।
मेषूरणं भार्गवचन्द्रमोभ्यां प्राग्लग्रमुष्णांशुमुताच्च शेषम् ॥ ७ ॥
पद्माधिकं चेद्भगणादिशोध्यं कलीकृतं स्वाभ्रगजाभ्रभूमिः ।
भजेदवाप्तं तु ककुब्बलं स्यादतः परं कालचलं प्रयत्नि ॥ ८ ॥

Slohas 7 and 8 Subtract the 4th Bhava from the Sun and Mars, the 7th Bhava from Jupiter and Mercury, the 10th Bhava from Venus and the Moon, and the Lagna Bhava from Saturn. If the remainder should be in excess of 6 signs, subtract it from 12 signs. Reducing the result to minutes, divide the same by 10,800. What is obtained is the Directional strength (दिग्बल - Digbala) in Rupas. I shall proceed to state the Temporal strength (कालबल Kalabala) of planets.

[Let us find the Sun's Digbala.

The Sun's position is	...	0	17°	43'	30"
The 4th Bhava is	...	3	7	42	11
Subtracting, we get	...	9	10	1	19

Since this exceeds 12 signs, we have to subtract the same from 12 signs

The result is	...	2	19	58	41
This, reduced to minutes is	4798.7				
Dividing by 10800, we get the Sun's Digbala as	.444,				

अथ पराशर —

भर्काकुजात् सुखं जीवाश्चाच्चालं लग्नमार्कितः ।
मन्थलम् भृगोश्चन्द्राश्चैवा पद्मधिके सति ॥
चमोद्विशोभ्य रामानं भागीकृत्य च तदलम् ।

That is,

"Subtract the 4th bhava from the Sun as well as from Mars. Subtract the 7th bhava from Jupiter as well as Mercury. Subtract the 1st bhava from Saturn Subtract the 10th bhava from Venus and the Moon When the difference in the several cases exceed six signs, subtract it from 12 signs. Divide the result by 3. What is obtained is to be reduced to degrees, etc. The result constitute दिग्बल (Digbala) in Virupas, etc."

केशवपद्धतिः—

मन्दाह्वनमिनाकुजाच्च दिवकं शोभ्यं विधोर्भागीवा-
न्माध्यं ज्ञाद्गुरवोऽस्त्रमत्र रसभापुष्टं स्वमेवकतः ।
दिग्धीर्यं रसहृत्तु ॥

Directional strength (दिग्बलम्-Digbala) of planets.

रवि	चन्द्रः	कुजः	गुरुः	शुक्रः	शनिः
.444	.037	.554	.260	.887	.535
				.535	.074

नक्तंचला मौमाशशाङ्कमन्दा शुर्वर्कशुक्रा दिनशक्तयः स्युः
सदेन्दुपुत्रो दिनशक्तिमाजां ग्राह्यो बुधैरुन्नतसंज्ञकालः ॥ ९ ॥

नतस्तमोर्वीर्यतां पलीकृतः खखाष्टचन्द्रैर्विहतो बलं भवेत् ।
बुधस्य रात्रौ च दिवा च रूपं निधेयमेतत्समयोद्भवं बलम् ॥१०॥

Slokas 9 and 10 Mars, the Moon and Saturn have strength by night. Jupiter, the Sun and Venus have potency by day. Mercury is strong at all times. In the case of planets having strength by day, take the उत्तर (Unata) and in the case of those strong by night, take the नत (Nata). Reduce each to palas, i.e., षष्ठतिकास and divide the same by 1800. The result is Nātonnatabala (नतोनतबल) in Rupas. Temporal strength of this kind in the case of Mercury, by day as well as by night, should be put down as one Rupa.

जानकपारिजात

निशिस्तुम्भदावनिना परेऽहनि ॥ उध सदा ॥

सारागल

जीवाह्वास्फुनितोऽहि विद्य सतत मन्दन्दुर्भावा निशि ॥

Also इन्द्रजादक

निशिनिशिवृजसौराः सर्वदा शोऽहि चान्ये ॥

For determining the actual strength, cf. पराशरः.

आमज्याह्नादूर्ध्वरात्रादिवारात्रिरिति क्रमात् ।

अर्कभागवसूरीणां द्विजा नाह्यो गता दिवा ॥

भौमचन्द्रशनीनां तु षष्टिभ्यो वनयोदिमा ।

दिवावहमिति प्रोक्त बलं नैव ततोऽन्यथा ॥

षष्टिरेव सदा शस्य ॥

"From midnight to midday is called day. From midday to midnight, it is called night. The past nadis (ghatikas) during the day (i.e., from midnight to midday) multiplied by 2 gives the दिवाबल (Divabala) in Virupas of the Sun, Venus and Jupiter. Subtract this from 60 nadis. The balance gives the दिवाबल (Divabala) of Mars, the Moon and Saturn. The process is to be reversed for the night. That is the past nadis multiplied by two are to constitute the रात्रिबल (Ratribala) of Mars, the Moon and Saturn. And the defect of this from 60 nadis is the रात्रिबल (Ratribala) of the

Sun, Venus and Jupiter. Mercury has 60 Virupas for this strength at all times (both during the day and night)."

केशवपद्धति—

..... अथो समयजं रूपं सदा स्याद्दिद-

क्षिप्तक नतोन्नते शशिकुजादीनां पक्षेषु बले ॥ ७ ॥

नतोन्नतबलम् (Natonnatabala)

रवि	चन्द्र	कुजः	शुभ	शुक्रः	शुन	शनि
•468	•532	•532	1•00	•468	•468	•532

अथैः शशी पद्मवनाधिकश्चेच्चक्राद्विशुद्धोय कनीकृतोऽसौ ।

चक्रार्द्धलिप्ताविहृतो वलक्षपक्षे बलं स्यादथ कृष्णपक्षे ॥ ११ ॥

तदेव रूपाच्छुतमेव कृत्वा जगुर्वुधाः पक्षबलं ग्रहाणाम् ।

वलक्षपक्षे शुभखेचराणां पापग्रहाणाममिते च पक्षे ॥ १२ ॥

Slokas 11 and 12 The Moon diminished by the Sun when found greater than 6 signs should be subtracted from 12 signs, and the difference reduced to minutes should be divided by 10,800. The result is the Pakshabala (पक्षबल) in Rupa of the benefic planets in the light half of the month. The same subtracted from a Rupa is their Pakshabala during the dark half of the month. Wise men say that the Pakshabala of the benefic planets in the light half of the month corresponds to the Pakshabala of the malefic planets during the dark half and *vice versa*.

This is given tersely and elegantly by Kesava Daivagna thus—

शुक्लेन्ये तिथिद्वद्वैत्यतिथयो यीर्यं सतां मूच्युतं

पापानां द्विगुण विधेदिदमथ ॥

In the light half of the month the पक्षबल (Pakshabala) of benefic planets on any day is number of $\frac{\text{past Thithis (तिथि)}}{\text{Thithis (तिथि) in the (पक्ष) Paksha, i. e., 15}}$

the defect of this from unity is the पक्षबल (Pakshabala) of the malefic ones

In the dark half of the month the पक्षबल (Pakshabala) of the benefic planets on any day is number of

Th this (दिन) to come
Thithis (तिथि) in the पक्ष (Paksha) : e. 15* The defect of this from unity is the पक्षबल (Pakshabala) of the malefic ones,

Of पराशर

चन्द्रादकं विशोधय च ॥

अहोरात्रिके विशाध्यावाज्ञायाकृत्य त्रिभिन्ननेत् ।

पक्षेण बलमिन्दुशुक्रायाणां तु पठित ॥

Subtract the Sun from the Moon. If the difference exceed 6 signs, subtract it from 12 signs. Reduce the result to degrees, etc. Divide this result by 3. What is obtained is the पक्षबल (Pakshabala) in Virupas of the Moon, Mercury, Venus and Jupiter. The defect of this from 60 will give the पक्षबल (Pakshabala) of the Sun, Mars and Saturn.

Some consider Mercury malefic when associated with malefic planets. The Moon is regarded as benefic whether waxing or waning. The commentator on आपतिपद्धति (Sripatipaddhati) would treat बुध (Budha) as always benefi

Also see भाषा ११—९, pp 49—50

पक्षबलम् (Pakshabala)

रवि	चन्द्र	बुध	शुक्र	शुभ	शुक्र	शनि
481	518	481	518	518	518	481

अह्नस्त्रिभागेषु बलं सरूपं सौम्यार्कतिग्माशुभवां क्रमेण ।

कार्यं तुपारांशुमितामृवां च रात्रौ सदैवामरपूजितस्य ॥ १३ ॥

Sloka 13. There are 3 equal divisions made of the day and 3 equal divisions made of the night. These taken in their order are owned by Mercury, the Sun, Saturn, the Moon, Venus and Mars. The lord of the

particular division of day in which a birth, etc., takes place has the strength of 1 Rupa Jupiter has this strength (of a Rupa) at all times.

Cf. पराशरः.

हिरण्यवेषामहारात्रि त्रिभागीकृत्य यत्र तु ।

जम्भलप्रातदशाधिरते षोष्टिवलम् मयेत् ॥

आधाने चित्रप्रेषे तु त्रिंशद्भूतार्णवा यलम् ।

शार्कमन्त्रेन्दुशुक्रारा पतय सर्वदा गुर ॥

■ Divide the day into 3 equal parts and the night also into 3 equal parts. The lord of that portion whether of day or night in which the birth happens has 60 Virupas as his दिनरात्रिभागबल (Dhina-ratri Tribhagabala). This बल (bal) is the case of conception and in the advent of the intelligent principle into the foetus चित्रप्रेष (Chitpravesa) is 30 and 45 Virupas respectively. Mercury, the Sun, Saturn, the Moon, Venus and Mars are respectively the lords of the six divisions (of day and night). Jupiter possesses this strength at all times and gets 60 Virupas during birth (according to the commentator, even during आधान (Adhina) and चित्रप्रेष (Chitpravesa))

माराकली

प्रातःत्रिभागोऽतिथल दशशत्रु शुक्रो निशाद्धेऽनघो निशान्ते ।

प्रातयुधो मध्यदिने च सूर्य सर्वत्र जीवोऽर्जुनो दिनान्ते ॥

Also गुणाकर

निशामुखे शीतरचिर्बलीवान् भृगुर्निशीथे कुसुतो निशान्ते ।

प्रातयुधो मध्यदिने दिनेश शनिर्दिनान्ते धिपण सदेव ॥

देशवपदति

अन्धस्त्वशकेषु क्रमात् ।

संख्यानां किंभुवा निश दशसिताराणा च रूप सदे-

उयस्य ॥

दिनरात्रिभागबलम् (Dinaratritribhagabala).

रवि	चन्द्र	कुब	शुभ	शुक्र	शनि
0	0	1	0	1	0

This divided by 7 leaves a remainder 6 which shows the day of birth to be Friday. The वार (Vara), i.e., the lord of the week day is therefore Venus.

Dividing the same number of elapsed terrestrial days by 350 and 30 separately, we get the two quotients 1,984,455,850 and 23,813,470,204 denoting the years and months elapsed since the creation. According to the rule given before, these quotients have to be multiplied respectively by 3 and 2 and the product in each case increased by 1 and divided by 7. The respective remainders are 5 and 6. Therefore the lord of the year or वार (Varshapa) is Jupiter and that of the month, मास (Masapa), Venus.

The word होरा (Hora) means an hour, i.e., 1/24th part of a day as well as half of a Rasi. Some take it in the former sense and others in the latter. The lords of the horas (होरा) according to the first view are 7, viz. Jupiter, Mars, the Sun, Venus, Mercury, the Moon and Saturn recurring in the same order. The lord of each week day is the lord of the 1st hora. For instance, the 1st hora on Sunday belongs to the Sun, the next to Venus, the third to Mercury, the 4th to the Moon, the 5th to Saturn, the 6th to Jupiter, the 7th to Mars, the 8th again to the Sun and so on. The last i.e., the 24th belongs to Mercury, so the 25th i.e., the 1st hora on Monday, belongs to the Moon. This is called कालहोरा (Kalahora).

The following Rule is given in मुहूर्तमार्तण्ड (Muhurthamarthan da) for finding the lord of the होरा (Hora) at any given time

द्विगोऽर्कोनवित्तमके रविसितेन्द्रार्किनीचामृते-

होरेषा सप्तते ॥

Ascertain the Lagna at the time and subtract the Sun from the Lagna. Multiply the difference by 2. If the number of signs exceeds 7, divide it by 7. The remainder will show the order of the होरा (Hora). The lord of the 1st होरा (Hora) being the lord of the week day taken, ascertain the lord of the होरा (Hora) in question in the order shown in the formula.

रविसितेन्द्रार्किनीचामृते होरेषा सप्तते ॥

To calculate the lord of the होरा (Hora) in the horoscope, we proceed thus.

The Lagna is	...	0 14 31-46
The Sun's position is	...	0 17-43-30
Subtracting, we get	...	11-26 48 16

Multiplying this result by 2, we have 23 23 36 32, so that it is the 24th hora counting from that of Venus *i.e.*, the Moon's.

The subjoined table gives the aggregate कालबल (Kalabala) *i.e.*, the Temporal strength of the planets.

Planets	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Natonnatabala	•468	•532	•532	•000	•468	468	•532
Pakshabala	•481	•518	•481	•518	•518	•518	•481
Thribhagabala	0	0	1•000	0	1 000	0	0
Varshapabala	0	0	0	0	•25	0	0
Misapabala	0	0	0	0	0	5	0
Dinipabala	0	0	0	0	0	•75	0
Horapabala	0	1 000	0	0	0	0	0
Total Kalabala }	0 949	2 05	2 013	1•518	2 236	2•236	1•013

क्रान्तिः सौम्या स्वमिह परमापक्रमे दक्षिणर्ण
 शुक्रादित्यधितिसुतमरुत्पूजितानां विधेया ।
 व्यस्ता शीतद्युतिरविजयोर्ज्ञेयं नित्यं विधेया
 रामाम्यस्ता तदनु परमापक्रमेणोद्धरेत्ताम् ॥१५॥

ग्राह्यं राशिग्रभृति च फलं लिप्सिकीभूतमेत-
 द्योमाकाशद्विरदस्वकुभिर्भाजयेदायनं स्यात् ।
 द्विगं भानोरयनजत्रलं पञ्चवीर्यं तथेन्द्रोः

Slokas 15-157. The northern declination must be put down as additive upto its farthest limit from the Equator, and the southern as subtractive, in the case of Venus, the Sun, Mars and Jupiter. This process is to be reversed in respect to the Moon and Saturn, and the declination of Mercury whether to the north or to the south is always to remain additive. Multiply the amount of declination in degrees by 3 and divide the product by the maximum declination, *i.e.*, 24° . Viewing the quotient as Rasis, reduce it to minutes and divide this by 10 800 minutes and the result is the *Ayanabala* (अयनबल) in Rupa, this is to be doubled in the case of the Sun just as the *Pakshabala* (Pakshabala) or fortnightly strength is doubled in the case of the Moon.

The *अयनबल* (Ayanabala) of a planet at the Equator is $\frac{1}{2}$ a Rupa. This is increased when the planet's declination increases and is additive but when the declination is subtractive, the planet's strength (*अयनबल* - Ayanabala) becomes proportionately diminished.

Cf. सारावली

उत्तरमयम प्राप्ता शुक्रशक्रैर्मन्दमन्त्रिणो बलिन ।

वास्य शशिरविपुत्री ह्येयं शशिन स्वगतस्य ॥

भास्कराचार्य (Bhaskaracharya) in his work called *ब्रह्मतुल्य* (Brahmatulya) *alias* *कराणकुतुहल* (Karanakutuhala) gives the following rule for finding out the *क्रान्ति* (Kranti) or declination of the planets North or South.

स्यु क्रान्तिस्त्वष्टानि यमाद्वरामा ध्रुव्यमनयो गोत्रववाहवश्च ।

पट्ययश्चिन खेषु मुक्तो द्विषाणा युक्तयनाशप्रह्वोदमागा ॥

तिथ्युद्भूता लब्धमितानि तानि योज्यानि भोग्याहृतशेषकस्य ।

तिथ्यशकै क्रान्तिकला भवन्ति युक्तयनाशप्रह्वोलदिक् ॥

The maximum declination, *i.e.*, 24 degrees is reached when the planet has advanced 90 degrees from any one of the Equinoctial Points. Six equal divisions of 15 degrees each are made of this

90 degrees and the above rule gives the declination in minutes of a सायनग्रह (Sayana-graha)—that is a planet whose progress along the Ecliptic is measured from the Equinoctial Point—at the end of these several divisions. At the end of the first 15°, its declination is 362 minutes; at the end of the 2nd, it is greater by 341' at the end of the 3rd it is still greater by 299' at the end of the 4th, it is further increased by 236', at the end of the 5th it is raised by 150' more at the end of the 6th it is still further increased by 52'.

A planet's distance from the nearest Equinoctial Point will reveal in which of these 6 divisions it is, and its declination may be determined accordingly.

Take for example the position of the Sun viz, 0 17 43 30
Add the अयनाश (Ayanamsa) 0 21 47 38

The distance of the Sun from the Vernal Equinox is 1 9 31 8
The Sun has advanced 9° 31' 8" in the 3rd division. Therefore the declination = 362' + 341' + $\frac{9^\circ 31' 8''}{15^\circ} \times 259' = 892.737$ minutes, since this is his northern declination, this is additive. It has to be added to 1440'. The total declination of the Sun from the zero point (the point where the अयनबल (Ayanabala) is n l, is 2332.737. Multiplying this by 3 and dividing by 1440, we get 4.8599 signs. The अयनबल (Ayanabala) of the Sun therefore is $\frac{4.8599 \times 30 \times 60}{10800} = 8099$ of a Rupa.

This is certainly round about. Kesava Daivagana's method is shorter and simpler. It is this

सदाशान्तिभागैर्युक्ता ऋष्य सिद्धा शनीन्द्रैर्युतोना क्रमाद्याम्यसौम्यै ।

विलोम परेषा गजाम्भोधिमहा भवेदायन दीर्घमर्कस्य दृष्टम् ॥ ९ ॥

Find the amount of declination in degrees from the zero point and divide this by 48 degrees (the declination from the zero point to the maximum point). The result is the अयनबल (Ayanabala) in Rupa.

It will be useful to quote here what पराशर (Parasara) has said in this connection—

सायनाशग्रहमुत्तराशीनिष्वन्धिमि सुरै ॥

सूर्यहंत्वा क्रमाद्वाशिभाग स्यादनुपातत ।

एव राश्यादिके युग्मादकार्वाशेन सु च ॥

मध्यस्पष्टद्युचरविवराद्धेन युक्ताच्चलोचा-

न्मध्ये स्पष्टादधिकवपुषि न्यूनके वर्जिताच्च ॥ १७ ॥

जहान्मध्यग्रहमिति भवेच्च चेष्टाख्यकेन्द्रं

पद्माश्लिष्योऽधिकमपनयेन्मण्डलाच्छेषकस्य ।

कृत्वा लिप्ताः शतहतगजाशामिराप्तं फलं य-

चेष्टार्यं तदिह कथितं हारिकैर्बुद्धिदृष्टैः ॥ १८ ॥

Slohas 16½-18 If the Mean planet exceed the True planet, subtract the latter from the former and add half the difference to the *सिंहोच्च* (Sighrochcha). Where the *स्पष्ट* (Spashta) or True planet exceeds the *मध्य* (Madhya) or Mean planet, subtract the latter from the former and diminish the Sighrochcha by half this difference. From the Sighrochcha thus increased or decreased as the case may be, take away the *मध्य* (Madhya) or Mean planet. The result is *सिंहकेन्द्र* (Sighra - Kendra) or *चेष्टकेन्द्र* (Cheshtakendra). If it exceeds 6 signs, subtract it from 12 signs. Reduce the remainder to minutes and divide the same by 10,500 minutes. The resulting quotient in Rupa measures the *चेष्टाबल* (Cheshtabala) as explained by the wise seniors in Astrology.

Kesava Dasivagra expresses the same with greater brevity and clearness as follows —

मध्यस्पष्टयुतेर्दोन्वितचल चेष्टावकेन्द्रं कुजात् ।

स्वाप्तचेन्द्रगणात् प्युतं षडधिकं षड्विध चेष्टाबलम् ॥

The Cheshtakendra of the planets, Mars, etc., is their Sighrochcha diminished by half the sum of their mean and true positions.

Parasara lays down the following for ascertaining the *गतिबल* (Gatibalas) [i.e., (i) *वक्रगति* (Vakragati), (ii) *ऋजुगति* (Rujugati), (iii) *विकलगति* (Vikalagati), (iv) *मन्दगति* (Mandagati), (v) *मन्दतरगति* (Mandataragati), (vi) *शीघ्रगति* (Seeghbragati) and (vii) *शीघ्रतरगति* (Seeghbrataragati)] of planets :

षष्टिविंशगते धीर्यमनुवक्रगते दलम् ।

पादं विकलमुक्तेः स्वादलमेव समागमे ॥

पादं मदगतेस्तस्य दलं मंदतरस्य च ।

शीघ्रमुक्तेस्तु पादोनं दलं शीघ्रतरस्य च ॥

The strength of a planet when वक्र (Vakra) or retrograde is 60 Virupas. When अनुवक्र (Anuvakra) or progressive, it is 30 Virupas. The बल (Bala) of a planet whose light is overpowered by that of the Sun and which is विकल (Vikala) or stationary is 15 Virupas. When there is समागम (Samagama—conjunction of any one of the non luminaries with the Moon) its strength is 30 Virupas. When the planet has increasing direct motion less than the mean motion मन्दगति (Mandagati), its strength is 15 Virupas. When the planet is मन्दतर (Mandatar), i.e., has decreasing direct motion less than the mean motion, its strength is $7\frac{1}{2}$ Virupas. When the planet is शीघ्र (Seeghra), i.e., has decreasing direct motion greater than the mean motion, its strength is 45 Virupas. If it is शीघ्रतर (Seeghratar) or has increasing direct motion greater than the mean motion, the strength is 30 Virupas.

To measure the चेश्टबल (Cheshtabala) of a planet what is called its चेश्टकेन्द्र (Cheshtakendra) should be ascertained. The method prescribed in the text for finding this चेश्टकेन्द्र (Cheshtakendra) is very elaborate and involves a good knowledge of the laws of planetary motion, their मन्द (Manda) and शीघ्र (Seeghra) phalas (फल). It is not possible without a good study of Astronomy to go through the processes mentioned in the text correctly. As the generality of astrological students depend upon almanacs for the results of planetary motions, they should feel thankful to any one who helps to get at these results most readily at second hand. Such a one has actually come forth in the person of Mr V. B. Jetkar of Dagalkot, Ratnagiri, Bombay Presidency. His monumental work named ज्योतिर्गणितम् (Jyotirganitam) gives tables with the help whereof, the (शीघ्रकेन्द्र-Seeghrakendra which is identical with चेश्टकेन्द्र-Cheshtakendra) * of planets can be accurately determined.

* *Vide* प्रौढमनोरमा (Praudhamanorama), a commentary by दिवाकर-देवरा (Diwakara Daivagna) on Kesava Daivagna's ज्ञानप्रदनि sl. 10.

This book will prove a valuable companion to the student of Astrology as it enables him to calculate the पञ्चाङ्गम् (Panchangam) and the planetary positions at any given time from 2000 B. C. to 3000 A. D.

The चष्टकेन्द्र (Cheshtakendras) of the five planets from Mars as determined from Mr Ketakar's Tables are given below —

चेष्टाबलम् (Cheshtabala)

	सुन	बुध	शुक्र	गुरु	शनि
ये के.	325° 989	217° 059	216° 760	351° 085	11° 270
ये, बलम्	189	794	795	049	062

मन्दावनीस्रनुशशाङ्गपुनरागीशशुकेन्दुदिवाकाराणाम् ।

एकोत्तरं रूपमगैर्विभक्तं नैसर्गिकं वीर्यमुदाहरन्ति ॥ १९ ॥

Sloka 19 : The natural strengths नैसर्गिकबल (Naisargikabala) of Saturn, Mars, Mercury, Jupiter, Venus, the Moon and the Sun consist respectively of 1, 2, 3, 4, 5, 6, 7 Rupas divided by 7.

C/ परावर

पृथ चेष्टाबल प्रोक्त नैसर्गिकमथो गृणु ।

षष्टिरकेष्वेव सप्तदश पञ्चविंशतिलत ॥

चतुर्विंशतिषेदोधा सूर्यादीना निसगत ।

' The नैसर्गिकबल (Naisargikabala) or natural strength of the planets from the Sun onwards is 60, 51, 17, 76, 34, 43 and 9 Rupas respectively ' 1

Also वेद्यव्यवस्थिति

स्यादेकोत्तररूपमद्विविधत नैसर्गिक स्यादल

मन्दावनीसुरेग्वपुनरागीशशुकेन्दुदिवाकाराणाम् कमात् ॥ १० ॥

नैसर्गिकबलम् (Naisargikabala)

रति	चंद्र	कुज	बुध	गुरु	शुक्र	शनि
1 000	857	235	478	571	714	142

सोम्यैदृष्टे दृष्टितुयांशयुक्तं वीर्यं पापालोकिते तद्विहीनम् ।

लग्नस्यापि स्वामिरीर्यं हि वीर्यं युक्तं कार्यं तच्च जीवज्ञदृष्ट्या २०

Sloka 20. When a planet is aspected by benefic ones, a fourth of the aspect is to be added to its 5 balas [स्थानबल (Stthanabala), दिग्बल (Digbala), कालबल (Kalabala), चैष्टाबल (Cheshtabala), निसर्गबल (Nisargabala)], previously enumerated, when it is aspected by malefic planets a fourth of the aspect is to be deducted from the aggregate of the aforementioned 5 balas. The result becomes the वीर्यं (Veerya) or Shadbala (षड्बल) of the planet.

The strength of a भाव (Bhava) is the same as the strength of its lord. To this should be superadded the entire aspect of Jupiter and Mercury upon the भाव (Bhava).

Cf. पराशर.

शुभपापद्वयशयुतहीनानि तानि च ।

षड्बलानि ग्रहाणां स्थूरेवमेकाकृतानि तु ॥

²⁰ The five बल (balas) described hitherto, viz., स्थानबल (Stthanabala), दिग्बल (Digbala), कालबल (Kalabala), चैष्टाबल (Cheshtabala) [including अयनबल (Ayanabala)] and नैसर्गिकबल (Naisargikabala) of a planet are to be added together. This sum is to be augmented by a fourth of the benefic aspect on the planet and diminished also by a fourth of the malefic aspect on the same. The net result represents the Shadbala of the planet.

वैश्वपदति —

सद्दृष्ट्याग्निगुग्मदृष्टिचरणो न सेदवीर्यं भवेत्

भावानां बलमीशज्ञं च नृशत्रुपादादयस्कीनास्तु ना ॥ ११ ॥

षड्बल (Shadbala)

Planets	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Stthanabala ..	4.707	4.022	3.667	2.238	4.311	2.811	2.231
Kalabala ...	0.949	2.050	2.013	1.518	2.235	2.236	1.013
Digbala ...	.444	.037	.554	.260	.887	.535	.074
Ayanabala ...	.810	.895	.662	.633	.008	.784	.126
Cheshtabala ...	.810	.518	.189	.794	.795	.049	.062
Naisargikabala	1.000	.857	.285	.428	.571	.714	.142
Total ...	8.720	8.379	7.370	5.871	8.808	7.129	3.648
½ Subhadrishti	+295	+109	+361	+338	+261	+330	+196
½ Papadrishti ..	...	-291	...	...	-456	...	...
Total Shadbala }	9.015	8.197	7.731	6.209	8.613	7.459	3.844

शुभावलोकिते पुनस्तदीयदृष्टिपादयुक्

अमाधुना निरीक्षिते तदग्निना विवर्जितम् ।

नृमे क्षिपेच्च रूपकं चतुष्पदाप्ययोर्दलं

न कीटमे च किञ्चन स्फुटं भवेत्तनोर्बलम् ॥ २१ ॥

Sloka 21. When a भव (bhava) is aspected by benefic planets, a fourth of the aspect goes to swell its strength; when malefic ones aspect it, its strength is to be diminished by a fourth of their aspect. If the first भव (Bhava) should be a human Rasi, put down one Rupa as its Digbala; if a quadruped or a watery sign, its Digbala is ½ Rupa; if a reptile, its Digbala is nothing. After

these operations, the true strength of the Lagna or the first भाव (bhava) will be obtained.

This is only a special instance of the general rule enunciated in the 23rd Sloka. If the first Bhava be a biped sign, the seventh Bhava has to be subtracted from it. The difference is 6 signs exactly. The Digbala is consequently a Rupa. When the first Bhava is a quadruped sign, the fourth Bhava is to be deducted from it. The difference here is 3 signs more or less. Hence the Digbala is put down roughly as half a Rupa.

देशवपश्चति —

जायाम्वायस्वभोनिता खलु ततो दिग्दीर्घवत्तुत
सदृष्टवोम्रयुगुम्रदृष्टिचरणोन ज्ञेयवद्वयुक्पुन ॥

जलजचतुष्पदकीटभसंज्ञाः सुखदशमास्तगता बलान्तः ।

निजनिजसप्तमगा निमलास्ते तदितरगेरनुपातमिधिः स्यात् ॥ २२

Sloka 22 The signs which are termed watery, quadruped and reptile are strong in the 4th, 10th and 7th Bhavas respectively (their strength in this case being measured by one Rupa.) They are strengthless in places which are the 7th from those mentioned above. And in the intermediate places their strength is to be found out by rule of three.

दारात्मनुष्याद्विबुक् चतुष्पदात्तुं च कीटाजलजात्स्वभं च ।

निशोध्य शेषं त्वधिकं रसाच्चेत् निशोध्य चक्रात्फलमादिवदिशेत् ॥

इति धीपतिविरचिताया जातरूपदर्श
बलाध्यायस्तृतीयः

Sloka 23. Subtract the 7th भाव (Bhava) from one represented by a human Rasi, the 4th भाव (Bhava) from that which is a quadruped, the first from one which is a reptile; the 10th from one which is watery. If the remainder exceed 6 signs, subtract it from 12 signs, and get the दिग्बल (Digbala) as before, [i.e., reduce the remainder to minutes and divide the same by 10800 as was done in finding the दिग्बल (Digbala) of planets].

The aggregate strength of a Bhava is composed of 3 items - (1) the aggregate strength of its lord, (2) a fourth of the aggregate राष्ट (Drishhti) upon it of planets both benefic and malefic, together with the entire aspect of Jupiter and Mercury, (3) its D gbaals ascertained with special reference to its character as a biped, a quadruped, a watery or a reptile sign (*vide* Jatakaparajata, Adhyaya I, Slokas 15-18)

Cf. निवार

अथ त्रिधा भावफलं वदामि स्वस्वामिवीर्यं बलमुक्तमेकम् ।
 नभोगवद्रष्टिवलं द्वितीयं समग्रचान्द्रजिह्वावयुक्तम् ॥
 धनाभिधा सौम्यदृष्टिर्गंगाभिधैक्ये धनयोस्तु योगः ।
 धनशंयोरन्तरमेव यागस्येव विदित्वा युतिरत्र कार्वा ॥
 नृवीर्यपञ्चानुचराणि भानि जराशयदेहमाश्रयभीतिवामि ।
 यथा पशूनां लवीकृतानि त्रिभिर्विभक्तानि बलानि सानि ॥

Some consider that the first half of Kumbha is a quadruped sign and the latter half, a watery one. But this is not accepted by Garga who is of opinion that the entire sign is a biped one.

The signs Kataka and Vrischika have been classed as centipeds by Parasara. But according to Garga and the majority of astrologers, Vrischika alone is Keeta (centiped) while Kataka is a watery one.

The strength of the lord of the 1st Bhava will be $\frac{1^{\circ} 36' 30''}{30''} \times 8613$ (total strength of Jupiter) plus $\frac{28^{\circ} 23' 30''}{30''} \times 7731$ (total bala of Mars) or 465 plus 73166 = 7781.

Also पयसः

शुभदृष्टिवतुषांशे युतं स्वशायदभनं ।
 हीनपापदग्ध्यशैत्युत स्वामिबलं बलम् ॥
 गुरुशम्या तु युक्तस्य पूर्णमेकं तु योजयेत् ।
 मन्दाररवियुक्तस्य बलमेकेन यजितम् ॥
 नृयुगमरूपायान्धापपूर्वाधनुमभात् ।
 मृगपापपराद्विषया मेघसिंहवृषादपि ॥
 भठे कर्कटकाद्यापि मृगान्स्यादौघं भीतिमात् ।
 जलं सुखं क्रमादिभ्यः स हि स्वाहाधिके सति ॥

चक्रादिशोध्य रामैश्च भजेन्नामीकृतं बलात् ।
भवानां च ग्रहाणां च बलान्येवं विदुर्बुधाः ॥

"The strength of a Bhava is the total Shadbala of its lord (ascertained by processes described above) with certain additions and subtractions

If there be any benefic planets aspecting the Bhava, add a fourth of their Drigbala. And if there be malefic planets also viewing the Bhava, subtract a fourth of their Drigbala.

If Mercury and Jupiter aspect the Bhava, their entire Drigbala on that Bhava is to be further added

But if Jupiter and Mercury or one of them be in the Bhava itself, add one Rupa to the Bhava bala. And if Saturn, Mars and the Sun or any one of them be in the Bhava a Rupa is to be subtracted from the Bhava bala.

Subtract the 7th Bhava from Mithuna, Tula, Kanya, the first half of Dhanus and Kumbha. Subtract the 4th Bhava from the first half of Makara, from the latter half of Dhanus, Mesha, Simha and Vrisabha. Subtract the first Bhava from Vrischika and Kataka. Subtract the 10th Bhava from the latter half of Makara and from Meena. If the difference should exceed 6 signs, subtract it from 12 signs. Reduce the result to degrees. Divide this by 3. What is obtained is the Digbala of the Bhava in Virupas."

पराशर also adds

भङ्गाग्रयोद्गरामाश्च स्वामिः करजलाकराः ।
नवाग्रनयः सुराः स्वामिर्दशसंगुणिताः क्रमात् ॥
रग्यादयः सुबलिनो राक्षीनां स्वामिनो वशात् ।
अधिकं पूर्णमेवं स्वादलं चेद्बलिनो मताः ॥
गुरसौम्यरक्षीणां तु भूतपट्टकेन्द्वो द्विजः ।
पञ्चाग्रनयः सभूतानि करभूमि सुधाकराः ॥
स्वाम्ययश्च क्रमात् स्थानदिक्चेष्टासमवायने ।
सितेन्द्रोत्पलचन्द्राश्च खेपवः स्वामिनः शतम् ॥
परावारिणश्च क्रमादौममन्दयोः पण्यश्च क्रमात् ।
त्रिशत्यवेदाः सप्तधा नखाश्च बलिनो विदुः ॥
भावस्थानप्रदेः प्रोक्तयोगे ये योगहेतवः ।
तेषां बलीयः कर्त्तव्यो स पृथक् फलप्रदः ॥

भवबलम् (The Strength of the several Bhavas)

	1	2	3	4	5	6	7	8	9	10	11	12
Bhavasam bala	7731	6908	5900	7789	9530	7043	7392	7130	7845	4822	4136	8648
Bhavadr gba	33	228	148	130	208	119	-093	-263	178	-168	059	267
Gneyyadr gba	562	511	1440	1439	1022	79	830	599	368	159	392	840
Bhavad gba	462	308	692	100	19	19		846	308	100	641	358
Bhavabala	9133	7955	8180	10358	10939	8100	8129	8312	8343	5843	5110	10113

"Planets are said to be fairly strong when their aggregate Shadbala does not fall short of the figures shown below against each planet —

Sun 390 Virupas	Mars 300 Virupas	Jupiter 390 Virupas	Saturn 300 Virupas
Moon 360 "	Mercury 420 "	Venus 330 "	

If the bala should exceed these figures, it is full.

The strength of a Bhava corresponds to the strength of its lord. Jupiter, Mercury and the Sun should have got under the heads of सप्त (Sithana), द्विक् (Dik), त्रैक् (Cheshta), शत (Kala) and अक्षर (A) anabala) 165, 35, 50, 112 and 30 Virupas respectively to be called strong. Venus and the Moon under the same heads should have 133, 50, 30, 100 and 40 Virupas. Mars and Saturn should have (under the same heads) 96, 30, 40, 67 and 20 Virupas.

Among the several planets which are associated with ■ Bhava, that planet that has the greatest Shadbala influences it most "

End of the Third Adhyaya.

चतुर्थोऽध्यायः

इष्टकष्टलानिर्णयाद्यतो जातकोदितफलस्य निर्णयः ।

शिष्यमोहविनिवृत्तये तत्तत्तत्प्रसाधनमथाभिधास्यते ॥१॥

Adhyaya 4

Sloka 1. As the ascertainment of good and evil accruing to a person depends upon an accurate measurement of the good and evil forces influencing his nativity, the method of exactly determining these forces for good and evil is to be treated of in this chapter in view to remove the doubts of students of Astrology.

नीचोनिताः स्पष्टतरा ग्रहेन्द्राः पद्मभाधिका मण्डलतो विशोऽध्याः ।

कलीकृता राशिकलाभिरन्विता भलितिकाप्ताः खलु तुङ्गरश्मयः ॥

Sloka 2. First find the exact position of the planets and diminish them by their depression figures, if the difference exceed 6 signs, subtract it from 12 signs. Reduce the result to minutes. Add 1800 minutes thereto and divide the sum by 1800 minutes. The resulting figures give the exaltation rays उच्चरश्मि (Uchcharasmi) of the planets.

पराशर

नीचोन तु ग्रहं सार्धाधिक्ये चराद्विशोधयेत् ।

उच्चरश्मिर्भवेद्भासि. सैको द्विभासमंयुतः ॥

"From the figures denoting the position of a planet, take away the figures denoting its depression point. And if the difference exceed 6 signs, subtract it from 12 signs. And to the figure

denoting the number of signs in the remainder add 1. The figures denoting the number of degrees minutes, etc., are to be doubled. The sum of the two results represents the उच्चरश्मि (Uchcharasmi) or the exaltation rays of the planet."

The Sun's position is 0-17-43-30

Its depression = 6-10

Subtracting, we get 6-7-43-30

As this exceeds 6 signs subtract the same from 12 signs. The result is 5-22 16 30.

The उच्चरश्मि (Uchcharasmi) is (5+1) plus twice (22-16 30) or 6 44 33, that is, 6-742 which is the same as obtained from Sripathi's rule, i.e., reducing 6-22 16 30 into minutes and dividing by 1800, i.e.,

$$\frac{12136 \cdot 5}{1800} \text{ or } 6 \text{ } 742.$$

उच्चरश्मिचक्रम् (Uchcharasmi Chakra)

महा	रश्मि	चन्द्र	बुध	शुक्र	शनि		
रश्मय	6-742	3 383	5 003	1-307	2-119	4-431	1-264

चेष्टाख्यकेन्द्राणि कुजादिकानामुक्तानि भास्वानयनांशयुक्तः ।

त्रिमाधिकोऽधेन्दुरिनेन हीनथेष्टाख्यकेन्द्रे हि तयोर्मवेताम् ॥३॥

Sloka 3. The Cheshtakendras of the five planets beginning with Mars have been treated of already. Add the Ayanamsa (अयनान्श) to the Sun and increase the sum by 3 signs. The result is the Cheshtakendra of the Sun. Subtract the Sun from the Moon to obtain the Cheshtakendra of the Moon.

For the चेष्टाकेन्द्र (Cheshtakendra) of the 5 planets Mars, Mercury, etc., vide Ahyaya 3, Slokas 17 and 18 *supra*.

The Sun's चेष्टाकेन्द्र (Cheshtakendra) = 0 17°-43'-30" plus 0 21°-47'-33" plus 3 signs = 4 9°-31'-8".

The Moon's चेष्टाकेन्द्र (Cheshtakendra) = $9\ 14^{\circ}-29' 39''$ minus $0-17^{\circ} 43'-30''$ or $8-26^{\circ}-46' 9''$.

Cf. कश्चपद्धति —

दयर्वेन्दुखिमयुक्तसायनराविश्रेष्टाख्यकेन्द्रे तयो-

गोकिष्टेष्टविधो बहे कुद तत प्राक्वत्र वीयाय ते ॥१२॥

Also पराशर

सायनांशाकं इन्दुश्च सशिमो मानुषजित्.

चेष्टाकेन्द्र कुजादीना पूर्वाभावे समारितम् ॥

चेष्टाख्यकेन्द्राप्यधिकानि पद्माचक्रादिशुद्धानि कलीकृतानि ।

सराशिलिप्तानि खखाष्टचन्द्रैर्हृतानि चेष्टाख्यमरीचयः स्युः ॥४॥

Sloka 4 If the Cheshtakendras exceed 6 signs, they are to be subtracted from 12 signs and the difference reduced to minutes. Add 1800 thereto and divide the sum by 1800. The result expresses the Cheshta rays.

The Sun's चेष्ट (Cheshta) rays = $4\ 9\ 31\ 8$ plus 1 or $5^{\circ} 31' 73''$
The Moon's चेष्ट (Cheshta) rays will be 12 signs minus $8-26\ 46\ 9$ plus 1 sign or $4\ 3\ 13\ 5$ = $4^{\circ} 10' 77''$

The cumbrousness of the author's rules has been pointed out more than once. The उच्च (Uchcha) and चेष्ट (Cheshta) rays can be obtained by multiplying the उच्चल (Uchchabala) and चेष्टल (Cheshtabala) severally by 6 and adding 1 to the product.

चेष्टारादिमचक्रम् (Cheshtarasmi Chakra).

महा	रवि	रश्मि	शुक्र	शुभ	शुभ	शुभ	शनि
रदमय	5 317	4 103	2 133	5 764	5 774	1-297	1-375

रूपोन्नितानां ग्रहदीधितानां रूपादिना रूपचयेन यत्स्यात् ।

श्रेढीकलं तत्त्रिगुणांशुमक्तमित्युच्चचेष्टाख्यफले प्रमाध्ये ॥५॥

Sloka 5 Subtract one unit from the units representing the rays of the planets. Find the sum of the Arithmetical Progression whose first term is one and the

common difference is also one and the number of terms the number representing the net rays, and divide this sum by 3 times the rays; the results are the उच्चरश्मिफल (Uchcharasmiphala) and the चेश्तरश्मिफल (Cheshtarasmiphala).

After going through all the elaborate processes prescribed by the author, we get a result which is no other than the Uchchabala and Cheshtabala already found out (*vide* Adajaya 3 Slohas 2 and 18). It is not clear why the student should have been bothered about the details of श्रेढी - Sreidhee (Arithmetical progression). All this is pithily expressed by Kesava Daivagna thus :—

ये चेश्चबले रसैर्विनिहते सैके निजा रश्मयः

चेश्चतुर्गुणवलाहतेः पश्चिमिदं स्याद्दशोनेकयोः ।

घातामूलमिदं हि कष्टमथ तदुप दशाया फलम् ॥

$$\text{इष्ट} = \sqrt{(\text{उच्चबल} \times \text{चेश्चबल})}$$

$$\text{वष्ट} = \sqrt{(1 - \text{उच्चबल}) (1 - \text{चेश्चबल})}$$

तद्घातमूलं फलमिष्टसंज्ञं ते तुर्गुचेश्चप्रमये फले तु ।

विशोध्य रूपादवशेषघातमूलं हि कष्टाभिधमामनन्ति ॥६॥

Sloha 6 Multiply the figures representing the two phalas (फल). The square root of the resulting product expresses the good due to the Uchcha (उच्च-exaltation) and the Cheshta bilas of the planets. Subtract the two phalas (उच्चफल-Uchchaphala, and चेश्चफल-Cheshtaphala) separately from unity and multiply the remainders together. The square root of the product gives the evil that is to accrue.

The Sun's उच्चरश्मिफल (Uchcharasmiphala) is 957.

His चेश्तरश्मिफल (Cheshtarasmiphala) is 810.

The product of the above two, i.e., 957 × 810 = 775170

The Square root of it is 880 which is the Isha.

The Kasha — $\sqrt{613 \times 193} = 340$

Similarly the Moon's Isha = $\sqrt{377 \times 318} = 343$.

The Moon's Kasha — $\sqrt{603 \times 482} = 539$.

The Isha portion of Mars = $\sqrt{667 \times 159} = 355$.

The Kashta " $\sqrt{333 \times 811} = 519$

Mercury's Ishta = $\sqrt{051 \times 794} = 201,$

" Kashta = $\sqrt{949 \times 206} = 442.$

Jupiter's Ishta = $\sqrt{186 \times 755} = 384$

" Kashta = $\sqrt{814 \times 205} = 408.$

Venus Ishta $\sqrt{975 \times 049} = 210$

" Kashta = $\sqrt{095 \times 951} = 300$

Saturn's Ishta = $\sqrt{044 \times 052} = 052$

" Kashta $\sqrt{956 \times 938} = 947.$

ग्रहाणामिष्टकष्टचक्रम् (Ishta & Kashta of Planets)

	रवि	चंद्र	बुध	शुक्र	गुरु	शनि
इष्ट (Ishta)	880	453	355	201	384	210
कष्ट (Kashta)	090	539	519	442	408	300

Parasara lays down a different rule for finding the इष्ट and कष्ट
He says

उच्चरश्मिवदानीय चेष्टारश्मि द्वयोर्बुते ।

दत्तं तु शुभरश्मि स्यादष्टम्यो वर्जितोऽशुभ ॥

उच्चवेष्टाकरां च्येसो दिग्भिर्हस्ता तु याचयेत् ।

दत्तवेष्टिमन्यस्यात् पष्टिभ्यो वर्जितं फलम् ॥

Obtain the उच्च (Uchcha) rays in the same way as you got the उच्च (Uchcha) rays. Add the two results. Half of this will be शुभ (Subha) rays. The defect of this from 8 will represent the अशुभ (Ashubha) ones. Again, subtract 1 from each of the figures denoting the उच्च (Uchcha) and चेष्टा (Cheshta) rays and multiply the remainders by 10 and then add to either the two products. Half the result will represent the कष्ट (Kashta) and the defect of this from 60 will be the कष्ट (Kashta) portion.

Thus, the Sun's उच्चरश्मि (Uchcharasmi) is 6742 and the चेष्टारश्मि (Cheshtarasmi) is 5317. His शुभरश्मि (Subharasmi) is therefore $\frac{1}{2} (6742 + 5317) = 6030$. His अशुभरश्मि (Ashubharasmi) is 8 minus 030 or 1970.

The दृष्ट (Ishta) = $\frac{1}{2} \times 10 (6742-1) + 10 (5317-1) \div =$

$$\frac{5742 + 4317}{2} = \frac{10059}{2} = 50295.$$

The दृष्ट is 60 minus 50295 = 9705

पृथक् पृथक् खेटबलानि ताम्भ्यां हन्याद्भवेतां हि बले स्फुटे ते ।
सर्वग्रहाणां च दृष्टः फलाम्भ्यां शुभाशुभाभ्यां निहताः स्फुटाः स्युः ॥

Sloka 7 Multiply the aggregate शदबल (Shadbala) of each planet separately by the figures representing its good and evil influence as found out in the previous sloka. The products give the rectified good and evil strengths of the planet. The aspect of each planet is also to be similarly treated (i.e., multiplied separately by its good and evil फल-Phala as found out in the previous sloka) The products indicate the rectified good and evil aspects of the planets.

The Sun's Shadbala is	5'615	(1)
The Sun's Ishta is	880	(2)
The Sun's Kashta is	090	(3)
The product of (1) & (2) is	79332	
The product of (1) & (3) is	81135	
The Moon's Shadbala is	8'197	(4)
The Moon's Ishta is	453	(5)
The Moon's Kashta is	539	(6)
The product of (4) & (5) is	3713241	
The product of (4) & (6) is	4418183	
Mars' Shadbala is	7731	(7)
Mars' Ishta is	355	(8)
Mars' Kashta is	519	(9)
The product of (7) & (8) is	2744505	
The product of (7) & (9) is	4012389	
Mercury's Shadbala is	209	(10)
Mercury's Ishta is	291	(11)
Mercury's Kashta is	442	(12)
The product of (10) & (11) is	1248009	

The product of (10) & (12) is	2'744378	
Jupiter's Shadbala is	8 613	(13)
Jupiter's Ishta is	'384	(14)
Jupiter's Kashta is	'408	(15)
The product of (13) & (14) is	3'307392	
The product of (13) & (15) is	3'514104	
Venus' Shadbala is	7'459	(16)
Venus' Ishta is	'210	(17)
Venus' Kashta is	'300	(18)
The product of (16) & (17) is	1 56639	
The product of (16) & (18) is	2'2377	
Saturn's Shadbala is	3 844	(19)
Saturn's Ishta is	052	(20)
Saturn's Kashta is	947	(21)
The product of (19) & (20) is	'199888	
The product of (19) & (21) is	3 640268	

इष्टकष्टगुणितानि षड्बलानि (Shadabalas-Ishta & Kashta)

	रविः	चन्द्रः	कुजः	शुक्रः	गुरुः	शुभः	शनिः
Ishta ...	7'933	3'713	2'744	1'248	3 307	1'566	0'199
Kashta ...	0 811	4'418	4'012	2 744	3'514	2'237	3'640

The Drigbala accrued to the Sun by the Moon's aspect is '723 see page 20 *supra*. His Ishta is '830 and Kashta, '090.

The Sun's Ishta Drigbala is therefore $'723 \times '830$ or '63524.

His Kashta Drigbala is $'723 \times '090$ or '06507.

The Drigbala by the Sun's aspect over the Moon is '277. The Moon's Ishta is '453 and Kashta '539.

The Moon's Ishta Drigbala is $'277 \times '453$ or '125431.

The Moon's Kashta Drigbala is $'277 \times '539 = '149303$. Similarly in the other cases.

इष्टदृष्टिचक्रम् (Ishta Drishti Chakra)

Planets	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Sun		125			244		
Moon	636		168	033		155	033
Mars		050			180		
Mercury		036			169		001
Jupiter	401	049	344	159		121	060
Venus		111			23		
Saturn		353			26		

कष्टदृष्टिचक्रम् (Kashta Drishti Chakra)

Planets	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Sun		149			239		
Moon	065		245	182		227	604
Mars		060			191		
Mercury		043			179		073
Jupiter	041	059	503	415		173	109
Venus		132			246		
Saturn		418			293		

वेद्यवपद्धति—

धीर्यं दृक्पृथगिष्टकष्टगुणिते द्वे चेष्टकष्टाद्वये ॥१३॥

स्वोच्चे रूपं चरणरहितं स्वत्रिकोणे स्वमेष्टं

नागांशानां त्रयमधिसुहृद्देहमे मित्रमेषघ्निः ।

अंशोऽष्टानां समग्रहगते भूपभागोऽरिगेहे

दन्तांशः सादधिरिपुगृहे नीचमे शून्यमेव ॥८॥

एतच्छुमारयमशुभं च पुनर्ग्रहेषु

स्वोच्चादिवार्तिषु वदन्ति तदूनमेकम् ।

एवं गृहेषु शुभपापफलाद्भिन्य-

वर्गेषु पदसु नियतं मुनयः पुराणाः ॥९॥

Slokas 8-9. Ancient sages say that the good influence of a planet is one Rupa in its exaltation, $\frac{2}{3}$ ths of a Rupa in its Moolatrikona, $\frac{1}{2}$ in its Swakshetra, $\frac{2}{3}$ ths in the house of a *very* friendly planet, $\frac{1}{2}$ th in a friend's house, $\frac{1}{3}$ th in the house of a neutral planet, $\frac{1}{4}$ th in an inimical house, $\frac{1}{3}$ rd in a *very* inimical house and nothing in its depression. The evil influence of the planet in the several above positions is obtained by subtracting the good influence from unity. And in the 6 Vargas other than राशि (Rasi),—*viz*, होरा (Hora), द्रेक्कण (Drekkana), सप्तमसा (Saptamsa), नवमसा (Navamsa), द्वादशमसा (Dwadasamsa) and त्रिंशमसा (Trimsamsa)—only a half of the prescribed good and evil influences is to be calculated.

A new and different method for finding out the good and evil influences of planets through the Saptavarga table seems to be advocated here and this system is said to have the support of the Yavanas, while the one, treated in the two previous slokas of basing the इष्ट (Ishta) and कष्ट (Kashta) through the उच्च (Uchcha) and चेष (Cheshta) rays, appears to have the approval of sages like Parasara and his followers. Let us take the case of the Sun in the example.

He is in Mesha, the house of an Adhimitra (अधिमित्र). The good influence is $\cdot 375$ while the evil one is $1 - \cdot 375$ or $\cdot 625$. He is in the Moon's Hora. The Moon in the present case is also an Adhimitra. The good influence is $\frac{1}{2}$ of $\cdot 375$ as the Varga under consideration is not a Rasi but a Hora. The evil influence for the same reason will be $\frac{1}{2}$ of $(1 - \cdot 375)$ or $\cdot 312$. The Sun is in his own Drekkana and also in his own Saptamsa. The good influence in each of these two Vargas will be $\frac{1}{2}$ of $\cdot 5$ or $\cdot 25$, while the corresponding evil influence is also the same, *viz.*, $\cdot 25$. The Sun is in Kanya Navamsa, a portion owned by Mercury, a Mitra (मित्र a friend). The good influence is $\frac{1}{2}$ of $\cdot 25$ or $\cdot 125$ while the evil

influence is $\frac{1}{2}$ (1 - 25) or 375. He is in Vrischika Dwadasamsa, an Amsa owned by Mars, his Adhimitra. The good influence is $\frac{1}{2}$ of 375 or 187 and the evil influence is 313. The Sun is in Trimamsa (त्रिंशत्) of Jupiter, a Sama (मम). The good influence on this count is $\frac{1}{2}$ of 125 or 62½, the corresponding evil influence being $\frac{1}{2}$ of (1 - 125) = $\frac{1}{2}$ of 875 or 437.

The Sun's good influence arising from a consideration of the Sapta Vargas is thus 375 + 187 + 25 + 25 + 125 + 187 + 62½ or 1437. His evil influence is 62½ + 312 + 25 + 25 + 375 + 313 + 437 or 2562. Similarly, with the rest of the planets.

इष्टसप्तवर्गनयनम् (Iṣṭa Saptavargajabala)

Planets	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Rasi	375	25	375	25	75	25	125
Hora	187	25	187	187	62½	61½	66½
Drekkana	75	175	25	631	25	61½	631
Saptamsa	25	175	187	125	25	662	66½
Navamsa	125	125	187	125	187	61½	631
Dwadasamsa	187	187	125	125	25	187	631
Trimamsa	66½	125	25	125	187	631	662
Total	1437	1157	1562	968	1937	957½	9406

कष्टसप्तवर्गनयनम् (Kashta Saptavargajabala)

Planets	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Rasi	675	75	625	75	25	75	875
Hora	313	25	313	313	438	435	437
Drekkana	75	375	25	469	25	453	453
Saptamsa	5	375	313	375	25	437	437
Navamsa	375	375	313	375	313	455	463
Dwadasamsa	565	565	375	375	25	313	463
Trimamsa	438	375	25	375	313	463	437
Total	2562	2813	2437	3031	2063	3427	3593

केचनपद्वति —

स्वोच्चे रूपं त्रिकोणे चरणविरहित स्वर्शगेऽर्द्धं त्रयोष्टां-
शाश्राधीष्टर्शं दृष्टक्षयुजि च चरणः स्वात्समर्शेऽष्टमात्रः ।

भूपोऽसौ वैरिगेहेऽध्वरिभयुजि रदाशश्च नांचे समीक्षा-
दिष्ट गेहे तदूर्जेकमसदय दल पदसु कार्ये तदैको ॥१४॥

पञ्चयोः सप्तसु कोष्ठयोः प्रथमयोरिष्टासदैकवे कृता-
स्तेष्वप्ये भदलादिपदसु च तदूर्द्धे वर्गेषां पृथक् ।

कृशोत्तया सदसद्यती निजनिजे तान्निष्ठ इष्टाशुमे
वर्गेद् सरस्वत्यौ जसोः सदसतोर्षातापदमे स्फुटे ॥१५॥

ये स्वेतभोद्यादिकले शुभाशुमे सरूपवर्गाद्विभिभाजिते तथा ।

विधाय सत्कोष्ठक्रमसकावलीं निवारणीये मुखकोष्ठके ततः ॥१०॥

तद्राशिसंज्ञं भदलादिकेषु वर्गेषु तस्यार्द्धमतो विधेयम् ।

शेषेषु कोष्ठेषु च पदसु तज्ज्ञैः पंक्तिद्वयेऽपि द्युचरस्य तस्य ॥११॥

Slokas 10-11. The total of the good and evil influences due to the circumstance that the राशि (Rasi) and the other 6 Vargas occupied by a planet come under the categories of its exaltation sign, Moolatrikona, Swakshe-
tra, Adhimitra, etc. mentioned in sloka 8, should be divided by 4 and set down separately in the front rows of two neat tables of 7 columns each. The heading of this row in each table is to be called गृह (Griha). And in each of the remaining 6 rows with the 6 several headings होरा (Hora), द्रेक्कण (Drekkan) etc. in the 2 tables, set down half of what is entered in the first row, taking care that the good and the evil results appear in their respect.
156 divisions.

The total good influence of the Sun as per slokas 8 and 9 *supra* is 1437 and his evil influence is 2552. Each of these divided by 4 give 359 and 640 respectively. These figures have

accordingly been entered under गृह (Griha) in the two statements शुभ पक्ष (Subha panktee) and अशुभ पक्ष (Asubha panktee). Against the other 6 Vargas have been entered a half of these two figure, viz 179 and 320. Similarly in the other cases

शुभपक्षी (Subha panktee)

Planets	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Rasi	359	297	390	242	484	144	101
Hora	179	148	195	121	242	072	050
Drekkana	179	148	195	121	242	072	050
Saptamsa	179	148	195	121	242	072	050
Navamsa	179	148	195	121	242	072	050
Dwadasamsa	179	148	195	121	242	072	050
Trimsamsa	179	148	195	121	242	072	050

अशुभपक्षी (Asubha panktee)

Planets	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Rasi	640	703	609	758	516	845	808
Hora	320	351	304	379	258	427	449
Drekkana	320	351	304	379	258	427	449
Saptamsa	320	351	304	379	258	427	449
Navamsa	320	351	304	379	258	427	449
Dwadasamsa	320	351	304	379	258	427	449
Trimsamsa	320	351	304	379	258	427	449

राशीश्चरस्यापि फले तथैव खोचादिके सप्तगणप्रसूते ।

शुभाशुभाख्ये च तदीययुत्या सन्ताडयेदादिम कोष्टरुख्ये ॥१२॥

उभे फले पूर्णनिवेशिते ये कर्मक्रमः शेषगणेऽपि चैवम् ।

होरादिके सेश्वरजेः फलेस्तु पुनश्च हन्यात्सकलानि तानि ॥१३॥

वर्गेशतत्प्यग्रहवीर्यघातमूलेन राश्यादिकमर्गजानाम् ।

इत्थं चलानां भवति स्फुटत्वं शुभाशुभानां मुनिमम्मतं हि ॥१४॥

इति श्रीपतिविरचित्तायां जातकप्रदत्ता-
विष्टरूपाध्यायश्चतुर्थः

Slokas 12, 13 and 14 Find also the total सप्तगणशुभा-
शुभफल (Saptavarga Subhasubha phala), as directed in
slokas 8 and 9, of the lord of the house in which is the
particular planet under consideration, and multiply
therewith its शुभाशुभफल (Subhasubhaphala) set down in
the first row of the table mentioned in slokas 10 and 11.
In regard to the results of the remaining six vargas in the
2 tables the same process is to be repeated i.e., of mul-
tiplying the result of each varga with the corresponding
सप्तगण (Saptavarga) result of its lord. Each of the seven
varga-products thus resulting under the two grand divi-
sions of शुभ (Subha) and अशुभ (Ashubha) should be further
multiplied by the square root of the product of the good
or bad portions, as the case may be, of the entire strength
of the lord of the varga concerned and the planet occu-
pying it. It is in this way, a way approved by the sages,
that we can arrive at exactitude in the measurement of
the good as well as evil influences arising from राशि (Rasi)
and other 6 vargas.

The Sun is occupying Mesha Rasi a sign owned by Mars and
Vishkika Dwadashamsa a Varga owned by the same planet. The
रश्मिभाजितम् (Ishia Saptavargaja bala) and कर्मफलद्वयम् (Karmaphala
Saptavargaja bala) of Mars as per slokas 8 and 9 are 1562 and
2437 respectively. *See* statements in p 66 *supra*. The Sun's

शुभपत्नी (Subhapanktee) and अशुभपत्नी (Asubhapanktee) are (1) 359 and 610 under Rasi and (2) 179 and 320 under Dwadasamsa, *vide* statements in p. 68. The Sun's शुभमध्यमफल (Subha Madhyama phala) and अशुभमध्यमफल (Asubha Madhyama phala) against Rasi are therefore 1562×359 or 560 and $2437 \equiv 640$ or 1559680. The corresponding figures against Dwadasamsa will be 1562×179 or 279598 and 2437×320 or 779340 respectively.

He is in the Moon's हरा (Hora). His शुभमध्यमफल (Subha Madhyama phala) against Hora will be 1187×179 212473. The corresponding अशुभमध्यमफल (Asubha Madhyama phala) is $2812 \times 320 = 899840$.

The Sun is posited in his own Drekkana and own Saptamsa. The शुभमध्यमफल (Subha Madhyama phala) against each of these will be 1437×179 or 257223. The corresponding अशुभमध्यमफल (Asubha Madhyama phala) is 2562×320 or 819340. His शुभमध्यमफल (Subha Madhyama phala) under Navamsa is 0968×179 173272 and the अशुभमध्यमफल (Asubha Madhyama phala) will be $3031 \times 320 = 969920$. The शुभमध्यमफल (Subha Madhyama phala) under Trimsamsa is $1937 \times 179 = 346723$ and the अशुभमध्यमफल (Asubha Madhyama phala) is 2063×320 660160. The other entries should be similarly worked out.

SLOKAS 12 13 . शुभमध्यमफल (Subhamadhyamaphala)

Planets	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Rasi	560	120	755	468	937	224	157
Hora	212	176	280	173	347	103	059
Drekkana ..	257	085	304	189	468	103	097
Saptamsa ..	257	085	378	049	468	085	049
Navamsa ..	173	085	378	049	378	103	097
Dwadasamsa ..	280	143	079	234	468	069	097
Trimsamsa ..	347	286	304	049	378	139	029
Total	2086	0980	2478	1211	3444	0826	0565

अशुभमध्यमफल (Asubhamadhyamaphala)

Planets	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Rasi ...	1 560	2 525	1 2°6	1 564	1 064	2 084	2 191
Hora ...	900	987	779	971	661	1 094	1°263
Drekkanā ...	8°0	1°201	741	924	532	1 091	°926
Saptamsa ..	820	1 201	627	1 362	532	1 201	1 536
Navamsa	970	1 201	627	1 362	619	1 094	°926
Dwadasamsa	780	1 063	1 092	782	532	1 294	°926
Trimsamsa ...	660	724	741	1 36	619	881	1°536
Total ..	6 510	8 902	5 863	8 327	4 559	8 742	9°304

(Sloka 14)

Thus, in the statement स्पष्टशुभ (Spashta-subha) overleaf, take the case of the Sun. Against the row 'Rasi' the वर्गस्थ (Vargastha) and the वर्गेश (Vargesa) planets are the Sun and Mars respectively, and their श्रेष्ठशुभ (Ishta Shadbhas) are 7 933 and 2 744 (*vide* statement in p 63 *supra*), their corresponding कष्ट (Kashta) shadbhas being 0°811 and 4 012.

$$\sqrt{7933 \times 2744} = 46645$$

$$\sqrt{0811 \times 4012} = 18038$$

The स्पष्टशुभ (Spashtasubha) of the Sun will be 560×46645 or 2°61212. And the स्पष्ट अशुभ (Spashta Asubha) will be 1560×18038 or 2°813978.

The Sun's स्पष्टशुभ (Spashta Subha) against Hora will be $\sqrt{7933 \times 3713} \times 212 = 54272 \times 212 = 11505664$, the corresponding स्पष्ट अशुभ (Spashta Asubha) being $\sqrt{0811 \times 4418} \times 900 = 18923 \times 900 = 170352$.

स्पष्टशुभ (Spashtasubha)

Planets	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Rasi ...	2 612	0 103	2 274	0 950	3 098	0 464	0 116
Hora ..	1 150	0 653	1 305	0 544	1 777	0 363	0 050
Drekkana ...	2 039	0 205	0 834	0 349	1 549	0 363	0 078
Saptamsa ...	2 039	0 205	1 137	0 024	1 549	0 205	0 016
Navamsa ..	0 548	0 205	1 137	0 024	1 138	0 363	0 078
Dwadasamsa ...	1 306	0 307	0 058	0 475	1 549	0 096	0 078
Trimsamsa ...	1 777	1 002	0 834	0 044	1 138	0 316	0 016
Total ...	11 471	2 680	7 579	2 390	11 793	2 170	0 432

स्पष्ट अशुभ (Spashta Asubha)

Planets	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Rasi ...	2 814	10 128	4 715	4 856	3 739	6 241	8 372
Hora ..	1 703	4 360	1 404	1 448	1 115	1 473	5 065
Drekkana ..	0 665	3 775	2 972	3 065	1 869	1 473	3 311
Saptamsa ...	0 665	3 775	2 358	4 303	1 869	3 715	4 382
Navamsa ...	1 447	3 775	2 358	4 303	2 324	1 473	3 311
Dwadasamsa ...	1 407	3 702	4 172	2 428	1 869	3 205	3 311
Trimsamsa ..	1 114	2 852	2 972	4 30	2 324	2 469	4 382
Total ..	9 815	32 365	20 951	24 706	15 109	20 109	32 134

The following table shows the square root of the products of the good as well as the evil portions of the वरग (Vargesa) and वरगस्थ (Vargastha) planets in the given example:—

	इष्ट (Ishta or good)	दुष्ट (Kashta or evil)
The Sun × Mars	4 664	1'504
The Sun × the Moon	5'427	1'893
The Sun × Mercury	3'146	1'492
The Sun × Jupiter	5 122	1 688
The Sun × Venus	3 524	1'317
The Moon × Mercury	2 152	3 481
The Moon × Jupiter	3 504	3 940
The Moon × Venus	2 411	3 143
The Moon × Saturn	0 859	4 011
Mars × Mercury	1 850	3 318
Mars × Jupiter	3 012	3 754
Mars × Venus	2 073	2 995
Mars × Saturn	0 739	3'821
Mercury × Jupiter	2 031	3'105
Mercury × Venus	1'396	2'477
Mercury × Saturn	0 498	3'160
Jupiter × Venus	2 275	2 803
Jupiter × Saturn	0 811	3 576
Venus × Saturn	0'558	2'853

End of the Fourth Adhyaya.

पञ्चमोऽध्यायः

आयुर्ज्ञानादेव होराफलानां कर्तुं यस्मान्निर्णयः शक्यतेऽत्र ।

आयुर्दायः सम्प्रदायागतोयं सच्छिष्याणां प्रीतये कथ्यतेऽतः ॥१॥

Adhyaya 5.

Sloka 1. Since the affirmation of proof of the events to be predicted by means of astrology at a person's nativity is possible only upon a correct knowledge of the extent of his life, the method of ascertaining the allotted life-period is to be treated of in this chapter just as it has been received from immemorial tradition with a view to benefit the community of earnest students.

In his work बृहज्जातक (Bṛihatjataka), बराहमिहिर (Varahamihira) has stated that the effects described for the 12 Bhavas counted from the Lagna, for the 12 Rasis from Mesha, for planetary aspects and for all Yogas (excepting नामस-Nabhasa Yogas) will occur in the Dasa period of the planet concerned

संज्ञाप्रवाये यस्य बह्व्यमुक्तं कर्माशीवो यश्च यस्तोपदिष्टः ।

भावस्थानाहोकयोगोद्भिन्नं यत्तत्सर्वं तस्य योज्यं दशायावत् ॥

Also vide VII—29 *infra*.

And the Dasa periods of the several planets will be only so many years, months, days, etc., as have been contributed by them for the आयुस् (Ayus) of the native.

Cf. सारावली.

आयुर्धो येन यद्वत् सा दशा तस्य कीर्तिता ।

This explains why the author has first treated of the methods of ascertaining the आयुर्दाय (Ayurdaya) of a person.

Astrologers say that the आयुर्दाय (Ayurdaya) is of two kinds: (1) योगज (Yogaja) due to particular planetary yogas and (2) गणितगत (Ganitagata) arising from mathematical calculations.

The former has got 4 sub-divisions: viz., (1) रिश्टज (Rishtaja) (2) परम (Parama), (3) नियत (Niyata) and (4) अमित (Amita).

The following is an example of रिज्ज—

सिंहालिकुंभस्थितसंहिकेयो विलोकितः क्रूरखगैर्षदि स्यात् ।
चर्षाणि सप्तैव तदीयमायुः प्रकीर्तितं जातकज्ञास्त्रविद्भिः ॥

The same has thus been described by Kalyana Varman.

घटासिंहवृश्चिकोदयकृतस्थितिर्जातं हरति राहुः ।
पापैर्निर्दिश्यमाणः सप्तमितैर्निश्चितं वर्षैः ॥ मारावली—

A परमायुर्योग (Paramayuryoga) is given in the sloka quoted below from बृहज्जातक.

अग्निमेषपरमांशके विलम्बे क्षाशितनये गवि पञ्चवर्गलिप्ते ।
भवति हि परमायुषः प्रमाणं यदि सङ्ख्याः साहिताः स्वतुङ्गभेदु ॥

This same yoga is thus described by मिहसेन—

मीने परमांशगते सौम्ये गवि पञ्चवर्गलिप्तस्ये ।
शेवैः परमोच्चगतैर्जातः परमायुरामोति ॥

Also C/. सारावली

मीनोदयंशे नयमे पञ्चविंशतिलिप्तिके ।
गवि सौम्ये स्वतुङ्गस्यै शेपैरायुः परं भवेत् ॥

The following is an example of निवतायुष—

लम्बाष्टमारीन्दुयुता न चेत्युः क्रूराः स्वभस्या यदि खेचरी द्वौ ॥
बलान्निष्ठावम्बरगौ भवेतां जातः क्षतायुः कथितो मुनीन्ध्रैः ॥

The following is an example of अमितायुः—

गुरुशशिसहिते कुलीरलम्बे क्षाशितनये भृगुमे च केन्द्रपाते ।
भवतिपुसहस्रोपनीश्व शेपरमितमिहायुरनुक्रमादिना स्यात् ॥

The same yoga is thus expressed in सारावली—

कर्किलम्बे गुरुः सेन्दुः केन्द्रगौ बुधमार्गवौ ।
शेपैस्त्रिलम्बाभपष्ठस्थैरमितायुर्भवेन्नरः ॥

बन्धास्पद्रोदयविलम्बगती कुलीरे मीर्वाणनाथसचिवः सकलश्च चन्द्रः ।

जूके कवीन्दुतनयावपरे च लाभे दुश्चिन्त्यराशुभवत्प्रेममिह तदायुः ॥

Also केरावपद्धतिः—

कर्कान्द्रिज्ययुतोदये बुधसितौ केन्द्रे चररीक्षेत्रे-
रायुर्विद्वधमिह हि योगजमिहान्यत्रोच्यतेथोन्मितम् ॥

The योगज (Yogaja) Ayus may with advantage be thus looked into in more detail from other work.

गणितागतायुस् (Ganitagatatayus) is classified under 5 heads: viz., (1) अमज (Amśaja), (2) पिण्डज (Pindaja), (3) नैसर्गिक (Naisargika), (4) जीवशर्मोदित (Jeevaśarmodita) and (5) मिश्र (Mishra). This last class has got 4 further subdivisions. There are thus 12 kinds of आयुर्दाय (Ayurdaya).

Cf. also the following quotations from गुणाकर (Gunakara) on the subject.—

आयुर्मुक्तीन्द्रोद्दिष्टं प्रदिष्टं योगोद्भवं चानियतस्य भेदः ।
 भागं चतुर्भेदविभिन्नमाहुरस्य तथा पञ्चभिरत्र भेदैः ॥
 रिष्टं परं नियतमत्र तथाभितं च भेदा भवेयुरिति योगसमुद्भवं ।
 पण्डं तथाशान्तिनितं च नित्यसंमन्यन् सप्तशमिभिमिति चानियतस्य भेदाः ॥
 पण्डं रवेरंशभक्तं विलम्बार्धमार्गिकं शुभकरस्य धीर्यात् ।
 यदा त्रयोप्युगितविभक्ताः स्युस्तदा सुरांशः परमायुषः स्यात् ॥
 चन्द्रार्कयोश्चन्द्रविद्युन्नयोश्च तन्मेषोः सूर्यविधुदयानाम् ।
 साम्ये बलानामिति मिथ्यभेदादायुर्भवेद्द्वारदशध्वमत्र ॥

It is only this latter class, viz., गणितागतायुर्दाय (Ganitagatatayur-daya) consisting of 8 divisions as above mentioned that has been treated of in this chapter by श्रीपत्याचार्य (Śrīpatyācharya).

The first sloka in the Text implies that it would be folly to calculate the phalas (फल) of a horoscope before it is ascertained what length of life the जातक (Jataka) has.

एकोनदीधितिसमादिह गच्छतो यद्रूपादिरूपचयसङ्कलितद्वयं स्यात् ।
 चेष्टोत्तरदिग्मजमथ स्वमरीचिभक्तं तज्ज्ञायतेत्र गुणकद्वितयं तदारूयम्
 ऊने भवेतां निजदीधितिम्यः श्रेढीफले ते यदि रश्मियुक्ते ।
 तदद्विते स्वांशुभिरुद्धते ते तद्भातमूलं गुणकः स्फुटः स्यात् ॥ ३ ॥

Sloka 2 and 3. The sums of two series in Arithmetical Progression in which the first term is 1 and the Common Difference also 1, but the number of terms 1 less than the number of चेष्ट (Cheshta) rays in the first and 1 less than the number of उच्च (Uchcha) rays in the second

—these sums when divided by the numbers representing the चेषा (Cheshta) and उच्च (Uchcha) rays respectively will give what are called चेषागुणक (Cheshtagunaka) and उच्चगुणक (Uchchagunaka) (गुणक=multiplier). But if the sums of the two series should be found to be less than the number of the rays, the rule for finding the गुणक (Gunaka) is this: Increase each sum by the number of the rays. Divide half of this result by the number representing the rays. The quotient is the गुणक (Gunaka) required. The square root of the product of the चेषागुणक (Cheshtagunaka) and the उच्चगुणक (Uchchagunaka) is termed the स्फुटगुणक (Sphutagunaka).

In these slokas the author has described the process for ascertaining the चेषागुणक (Cheshtagunaka), उच्चगुणक (Uchchagunaka) and the स्फुटगुणक (Sphutagunaka) which are necessary for the असायुर्दाय (Amsayurdaya).

The Sun's उच्चरश्मि (Uchcharasmi) = 6742. Therefore the sum of the Arithmetical Progression in question is

$$(5 \cdot 742 \times 6 \cdot 742) - 2 = 19 \cdot 356282.$$

$$\text{The उच्चगुणक (Uchchagunaka)} = \frac{19 \cdot 356282}{6 \cdot 742} \approx 2 \cdot 871.$$

Similarly the चेषागुणक (Cheshtagunaka) of the Sun is 2.158.

$$\text{Therefore the स्फुटगुणक (Sphutagunaka)} = \sqrt{(2 \cdot 871 \times 2 \cdot 158)} = 2 \cdot 489.$$

This illustrates the general rule in sloka 2.

To take an instance in which the sum of an Arithmetical Progression is less than the number of rays, take Saturn. His उच्च (Uchcha) rays = 1.264. The Sum of the Arithmetical Progression in question = 166848. This is less than his उच्च (Uchcha) rays. Therefore adding his उच्च (Uchcha) rays to the above sum and dividing the result by 2, we have 715424. Dividing this by the number representing his rays, viz., 1.264, we have for Saturn's उच्चगुणक (Uchchagunaka) = 566.

Kesava Daivagna's rule is simpler. It is this,—

उच्चरश्मिर्वाच्यः सरूपकिरणद्विधेत्तयोर्ध्वादिभू

गोदं चेषिकतुल्यसंभवगुणौ तदातमूलं स्फुटः ॥ १६ ॥

When the number of rays falls short of 3, add 1, and take a fourth of the same to get the गुणक (Gunaka) : When the number exceeds 3, subtract 1 and take half the result, that will be the गुणक (Gunaka) required.

The Sun's उच्चरश्मि (Uchcharasmi) is 6 742. This is greater than 3. The गुणक (Gunaka) therefore is

$$\frac{6\,742-1}{2} = \frac{5\,742}{2} = 2\,871$$

The उच्चरश्मि (Uchcharasmi) of Saturn is 1 264. This is less than 3. Therefore the गुणक (Gunaka) required is

$$= \frac{1\,264+1}{4} = 316.$$

These results are identical with those shown above.

Table showing the उच्चरश्मि (Uchcharasmi), चेशरश्मि (Cheshtarasmi) and स्फुट (Sphuta) Gunakas

ग्रहा	रवि	बुध	कुम्भ	शुभ	गुरु	शुक्र	शनि
उच्चरश्मिगुणकः	2 871	1 191	2 001	*577	183	2 715	566
चेशरश्मिगुणकः	2 158	1 554	0 783	2 392	2 397	*574	594
स्फुटगुणकः	2 489	1 360	1 251	1*172	1 364	1*248	579

वर्गोत्तमे स्वभरणे स्वरांशके च

स्वयंशके च गुणको द्वितयं निरुक्तम् ।

अध्यर्द्धरूपमधिभिन्नगृहे सुहृद्भे

सत्यंशकं भग्नगृहे खलु रूपमेकम् ॥ ४ ॥

त्र्यंशोनितं रिपुगृहेऽध्यरिमे दलं स्या-

देभ्यो गुणो भवति यः खलु कथिदेकः ।

वेदोद्धतः स भग्नो गणकैः प्रदिष्टः

होरादिवर्गगुणकस्तु भवेच्छर्द्धम् ॥ ५ ॥

Slokas 4-5. Two is the multiplier prescribed when a planet is in a वर्गोत्तम (Vargottama), in its own house, in

its own नवांश (Navamsa) and in its own द्रेकाण (Drekkaṇa). The multiplier is $1\frac{1}{2}$ when the planet is in the house of an अधिमित्र (Adhimitra) It is $1\frac{1}{2}$ when the planet is in the house of a मित्र (Mitra), 1 in the house of सम (Sama) and $\frac{2}{3}$ in the house of a शत्रु (Satru) and $\frac{1}{2}$ in the house of an अधिशत्रु (Adhisatru). Any one of these multipliers divided by 4 is declared by astrologers to be the multiplier for the राशि (Rasi) and $\frac{1}{2}$ of this, the multiplier for होरा (Hora) and other vargas.

All the 4 positions, i.e., वर्गोत्तम (Vargottama), स्वभवन (Swabhavana), स्वरावाम्ना (Swaravamsa) and स्वात्र्याम्ना (Swatryamsa) are exemplified in the horoscope. Mars is in वर्गोत्तम (Vargottama) as well as स्वात्र्याम्ना (Swatryamsa). Jupiter is in स्वभवन (Swabhavana) as well as स्वद्रेकाण (Swadrekkaṇa). The Sun is in स्वद्रेकाण (Swadrekkaṇa) or स्वात्र्याम्ना (Swatryamsa). Therefore the राशिगुणक (Rasigunaka) for each of these planets is $\frac{1}{2}$ or $\frac{3}{4}$, and the गुणक (Gunaka) for each of the other 6 Vargas is $\frac{1}{2}$.

एतेऽपि गुण्या गदिता महद्भिरपेक्ष्यानन्तरताडकानाम् ।

नगांशका रुद्रमिता ह्यधीष्टराशौ सुहृद्देश्मनि मूर्च्छनाशाः ॥ ६ ॥

नवाधिनो रूपमुदासराशौ कुट्टयंशका विश्वमिता द्विपद्मे ।

त्रयो नगांशा अधिशत्रुराशावेते भसंज्ञा निजराशिवर्जम् ॥ ७ ॥

वर्गोत्तमात्मीयनवांशदृक्स्थिते ग्रहे तु द्वितयं गुणथेत् ।

एतैरधीष्ठादिगुणैर्निहन्यादुदीरितं राशिगुणं पुनस्तम् ॥ ८ ॥

Slokas 6-8 .The following are also Bhagunas (भगुण) or multipliers of the राशि (Rasi) and are declared multipliers (गुण्य (Gunya) in respect to the multipliers to be mentioned later on. These Bhagunas are $\frac{1}{2}$ in an अधिमित्र's (Adhimitra's) house, $\frac{2}{3}$ in a मित्र's (Mitra's) house, 1 in a सम's (Sama's) house, $\frac{1}{2}$ in a शत्रु's (Satru's or an inimical) house and $\frac{2}{3}$ in that of an अधिशत्रु (Adhisatru). And in case of there being a multiplier 2 in consequence of a planet occupying one of the 4 positions (mentioned in

the beginning of sloka 4) other than its own राशि (Rasi) १२, वगोत्तमांश (Vargottamamsa), its own नवांश (Navamsa) and its द्रेक्काण (Drekkanas), these Gunakas (गुणक) for अधिमित्र (Adhimitra) etc, are to be multiplied into the राशिगुणक (Rasigunaka) derived from the aforesaid multiplier 2

According to these slokas the राशिगुणक (Rasigunaka) for the Sun as well as Mars has to be multiplied by $\frac{1}{4}$ Jupiter is in his own house and therefore comes under the exception (निवरातिवर्जम्).

Table showing the factors of each planet as per slokas 4—8.

ग्रहा	राशि	चंद्र	कुब	बुध	शुक्र	शनि
राशिगुणक	$\frac{1}{2} \times \frac{1}{4}$ *	$\frac{1}{2}$	$\frac{1}{2} \times \frac{1}{4}$ *	$\frac{1}{2}$	$\frac{1}{2}$	$\frac{1}{2}$
होरागत्यवगुणक	$\frac{1}{2}$	$\frac{1}{2}$	$\frac{1}{2}$	$\frac{1}{2}$	$\frac{1}{2}$	$\frac{1}{2}$

* $\frac{1}{2}$ for सत्यम्। $\frac{1}{4}$ according to slokas 5—8.

† $\frac{1}{2}$ for मित्रभय.

* As per sloka 4, $\frac{1}{2}$ or $\frac{1}{4}$ is the multiplier since Jupiter is in his own decanate. But since he also occupies his own house, he comes under the exception and there is consequently no additional factor under slokas 6—8

It may be noted here that the factor—आश्रयगुणक (Asraya Gunaka)—mentioned in sloka 11 *infra*—is composed of three sub factors, i.e., (1) that mentioned in slokas 4 and 5 above, (2) any additional factor that may be found possible under these, i.e., slokas 6—8 and (3) the Anantaratadakas (अनंतरातदक) stated in slokas 9—10 *infra*

गृहादिके वर्गगणे स्वर्गगणे द्विको गुणस्त्र्यंशमिजितः सः ।

अर्धाष्टमे मित्रगृहे नवांशा विश्वे च रूपं च समस्य मेहे ॥ ९ ॥

नवांशकाः पञ्च विरोधिराशौ गुणांशकः स्यादधिर्मित्राणो मे ।

सर्वं नष्टार्ता गुणका व उक्ता वर्गेषु नष्टास्त्रिंशद्वि गुणपञ्चाः ॥ १० ॥

गुण्या गुणैः स्वैरधिकारलब्धैस्तैर्गुणः स्यादधिमिश्रितैस्तैः ।

स्मृतो बुधेराश्रयमंजितो यस्तस्य स्फुटस्यापि वधो भवेद्यः ॥ ११ ॥

तद्वर्गमूलं खलु कर्मयोग्य आयुर्विधाने गुणकार उक्तः ।

Slokas 9-11½. When the राशि (Rasi) or any of the other Vargas occupied by a planet happen to be its own, the अनन्तर तादृक (Anantara Tadaka) or the next-mentioned multiplier is 2. It becomes $\frac{3}{2}$ in the house of an अधिमित्र (Adhimitra), $\frac{3}{2}$ in the house of a मित्र (Mitra), 1 in the house of a सम (Sama), $\frac{5}{3}$ in the house of a शत्रु (Satru) and $\frac{1}{2}$ in the house of an अधिशत्रु (Adhisatru). The multipliers for the राशि (Rasi) and other Vargas (mentioned already in slokas 4 and 5) are here [in respect to the अनन्तर तादृक (Anantaratadakas)] treated as multiplicands. And these are to be multiplied into the several multipliers which they have got appropriately assigned to them by the rule enunciated in the preceding sloka. (Slokas 9 and 10). And the sum-total of these products has been declared by the wise as आश्रयगुणक (Asrayagunaka). The square root of the product of this आश्रयगुणक (Asrayagunaka) and the स्फुटगुणक (Sphutagunaka)—*vide* slokas 2 & 3—is recognised as a factor employed in the operation for determining the life-period of a जातक (Jataka).

To give the reader a clearer insight into the several kinds of Gunakas treated in the first eleven slokas of this Chapter, I may again summarise here what the author has said till now even at the risk of being found fault with for a needless repetition.

In slokas 2 & 3, the author has stated how the उच्चगुणक (Uchha Gunaka) and चैष्टगुणक (Cheshtagunaka) figures are derived, and that the स्फुटगुणक (Sphuta Gunaka) is the square root of their product.

In slokas 4 and 5, some factors for the several planets due to a consideration of their position in the 7 vargas—Rasi, Hora, etc., are stated.

In the next 3 slokas (6, 7 and 8) some sub-factors that may be found possible due to a planet happening to be in any one of the 3 positions—वर्गोत्तम (Vargottama), स्वयम्भ (Swatryamsa) and स्वनावम्भ (Svanavamsa)—are mentioned.

In slokas 9 and 10, some more multipliers or Anantaradakas (अन्तरादाक) are mentioned, and which have to be multiplied into the several factors already stated in slokas 4—5 and 6—8. The आश्रयगुणक (Asrayagunaka) of a planet is the sum total of the seven such products obtained for the seven Varga positions.

Let us now find the आश्रयगुणक (Asraya Gunaka) of the Sun in the given example —

Planets	Factor as per slokas 4 & 5	Factor as per slokas 6 & 8	Factor as per slokas 9 & 10	Combined Factor
Rasi	1	$\frac{13}{9}$	3	$\frac{55}{12}$
Hora	$\frac{1}{2}$	—	$\frac{5}{3}$	$\frac{5}{12}$
Drekhana	$\frac{1}{2}$	—	2	1
Saptamsa	$\frac{1}{2}$	—	3	1
Navamsa	$\frac{1}{2}$	—	$\frac{13}{9}$	$\frac{13}{18}$
Dwadasamsa	$\frac{1}{2}$	—	$\frac{5}{3}$	$\frac{5}{12}$
Trimsamsa	$\frac{1}{2}$	—	1	$\frac{1}{2}$

The आश्रयगुणक (Asraya Gunaka) of the Sun will thus be the sum of $\frac{55}{12} + \frac{5}{12} + \frac{1}{2} + \frac{13}{18} + \frac{5}{12} + \frac{1}{2}$ or $3\frac{754}{18} = 3\frac{754}{18}$

The कर्मदायगुणक (karmayogya Gunaka) = $\sqrt{(\text{रहस्यगुणक} \times \text{आश्रयगुणक})}$
 $= \sqrt{(2\ 489 \times 3\ 754)} = 3\ 056$

Take the case of the Moon

As per slokas 4—5, the factor for the Rasi = $\frac{1}{2}$, while it is $\frac{1}{2}$ for each of the Hora and other Vargas

There are no factors for this planet under slokas 6—8

The Anantaradakas under slokas 9—10 are $\frac{13}{9}$ for Rasi 2 for Hora, $\frac{13}{9}$ for each of the 4 Vargas — Drekhana, Saptamsa, Navamsa and Trimsamsa—and $\frac{5}{3}$ for Dwadasamsa.

The combined factors for the Rasi and the other six Vargas are, in their order, $\frac{1}{2}$, $\frac{1}{2}$, $\frac{13}{18}$, $\frac{13}{18}$, $\frac{13}{18}$, $\frac{5}{18}$ and $\frac{1}{2}$

The Moon's Asrayagunaka will therefore be the sum of the above, i.e., $2\frac{1}{2}$ or 2 055. Similarly, for the other planets

Table showing the Anantharatadakas (अनन्तरातदक) of Planets.

Planets	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Rasi ...	३३	३१	३५	३३	३	३१	१
Hora ...	३३	२	३५	३३	१	३	१
Drekkana ...	२	३३	२	३	२	३	३
Saptamsa ...	२	३३	३	३३	३	१	१
Navamsa ...	३३	३३	३	३३	३	३	३
Dwadasamsa ..	३	३	३३	३३	२	३३	३
Trimsamsa ...	१	३३	२	३३	३	३	१

Table showing the अनन्तरातदक (Anantharathadaka) × the गुण्य (Gunya) [राशि (Rasi) and होरादिगुणक (Horadigunaka)] of the Planets

Planets	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Rasi ...	३३	३३	३३	३३	१	३३	३
Hora ...	३३	३	३३	३३	३	३३	३
Drekkana ...	३	३३	३	३३	३	३३	३३
Saptamsa ...	३	३३	३३	३३	३	३	३
Navamsa ...	३३	३३	३३	३३	३३	३३	३३
Dwadasamsa ...	३३	३३	३३	३३	३	३३	३३
Trimsamsa ...	३	३३	३	३३	३३	३३	३
Total	३३३	३३३	३३३	३३३	३३३	३३३	०
Asrayagunaka	३.७५३	२.०५६	३.९२०	१.८१४	३.५६३	१.१८५	४.६३३

It is useful to give here Kesava Dasvagna's rule for finding the आश्रयगुणक (Asrayagunaka) as it serves to verify the results found. It is as follows

य स्वाधीष्टमुहृतसमायंघिरिभोर्वमे घृतिश्रप्विला
विश्वाङ्केषु गुण गृहे द्विगुणितो योग क्रमात्त हरेत् ।
तद्दे पङ्क्तुगोष्ठुमद्विजिने पङ्क्तुश्च वर्गोत्तम-
स्वानाश्रयगतये सदा रसगुणे स्वादाश्रयवाहयो गुण ॥ १७ ॥

चेद्वर्गोत्तमपूर्वगोष्ठ्यरिसुहृन्ने सद्गृहाङ्कात् त्रिपद्
एवम्योनो युगरीष्टभेऽन्धिनववाप्या स्वे समे केवल ।
वाप्येत्त्वाश्रयक स तत्स्फुटहतेर्मूलं स योगो गुण ॥

18, 15 13, 9, 5 and 3 are the figures respectively assigned to a planet's position in a स्वर्ग (Swavarga) his own, in an अधिपवर्ग (Adhishtavarga—the house of a very friendly planet) in a सुहृद्वर्ग (Suhrudvarga—in a friend's house), in a समर (Samavarga—in a neutral's house), in a शत्रुवर्ग (Satru Varga—in an enemy's house) and in an अशिशुवर्ग (Ahisatruvarga—in the house of a very inimical planet). The figure for a planet's position in a राशि (Rasi) should be doubled. Add the figures in the 7 Vargis and divide the sum by 36, 48, 54, 72, 108 or 144 according as the राशि (Rasi) occupied by the planet is its own, or that of an अधिमित्र (Adhimitra), of a मित्र (Mitra), of a सम (Sama), of a शत्रु (Satru) or of an अशिशु (Ahisatru). But when the planet happens to be in a वर्गोत्तमर (Vargottamamsa), in its own नवाश (Navamsa) or in its own द्रेष्कान (Drekkana) the divisor is to be 36 invariably. The result is called the आश्रयगुण (Asrayaguna). The square root of the product of this आश्रयगुण (Asrayagunaka) and the स्पृष्टगुणक (Sphutagunaka) is the कर्मयोगगुण (Karmayogyagunaka).

And if a planet occupying a वर्गोत्तमर (Vargottamamsa) स्वनवाश (Swanavamsa), or स्वद्रेष्कान (Swadreshkana) is in a राशि (Rasi) belonging to an अशिशु (Ahisatru) or an अधिमित्र (Adhimitra), the figure for the राशि (Rasi) is diminished in the one case and increased in the other by a 1/63rd part. If the house belongs to an enemy or friend, the decrease in the one case and increase in the other is a 1/94th part. If the राशि (Rasi) is its own or that of a सम (Sama), the figure remains unaltered.

To take the case of the Sun, the राशि (Rasi) occupied is that of an अधिमित्र (Adhimitra). The figure for the राशि (Rasi) is therefore $15 \times 2 = 30$. The होरा (Hora) is the Moon's, an अधिमित्र (Adhimitra). Therefore the figure is 15. The द्रेष्काण (Drekkana) and सप्ताश (Saptamśa) are the Sun's own. Therefore the figure in each case is 18. The नवमाश (Navamśa) is owned by Mercury, a मित्र (Mitra). The figure is 13. The द्वादशाश (Dvadamśa) is that of Mars, an अधिमित्र (Adhimitra). The figure for the same therefore is 15. The Sun is in Jupiter's त्रिंशदाश (Trimsamśa), Jupiter being now a सम (Sama), the figure for the same is 9.

The sum of the figures of the 7 Vargas is $30 + 15 + 18 + 18 + 13 + 15 + 9 = 118$. This has to be divided not by 48, the figure prescribed for an अधिमित्रराशि (Adhimitra Rasi), but by 36, because the planet is in its own द्रेष्काण (Drekkana). Therefore the आश्रयगुणक (Asrayagunaka) is $\frac{118}{36} = 3\frac{1}{9}$. The Sun being in his own द्रेष्काण (Drekkana), and in an अधिमित्रराशि (Adhimitra Rasi), the figure for the latter, viz., 50 has to be increased by $\frac{1}{9}$, so that the rectified आश्रयगुणक (Asrayagunaka) is $3\frac{1}{9} + \frac{1}{9} = 3\frac{2}{9}$ which is the same as what has been found by the author's method.

The following table shows the process by which the same results have been arrived at according to Kesava Daivagna's rule

गणक	राशि	होरा	द्रेष्काण	सप्ताश	नवमाश	द्वादशाश	त्रिंशदाश	Total	Divisor	Gunaka	Sum to be added or subtracted	Rectified आश्रयगुणक
रवि	30	15	18	18	13	15	9	118	36	$3\frac{1}{9}$	$+\frac{1}{9}$	$3\frac{2}{9}$
चन्द्र	26	18	13	13	13	15	13	111	54	$2\frac{1}{3}$	..	$2\frac{1}{3}$
का	30	15	18	15	15	13	18	124	36	$3\frac{1}{9}$	$+\frac{1}{9}$	$3\frac{2}{9}$
बुध	26	15	5	13	13	13	13	98	54	$1\frac{1}{3}$	..	$1\frac{1}{3}$
गुरु	36	9	18	18	15	18	15	129	36	$3\frac{1}{9}$	..	$3\frac{1}{9}$
शुक्र	26	3	3	9	3	15	5	64	54	$1\frac{1}{3}$	...	$1\frac{1}{3}$
शनि	18	9	5	9	5	5	9	60	72	$\frac{5}{6}$	..	$\frac{5}{6}$

Table showing the कर्मयोग्यगुणक (Karmayogyagunaka) of the Planet.

रवि	चन्द्र	बुध	गुरु	शुक्र	शनि
3056	1672	2214	1458	2210	1216
					0694

ग्रहस्य लिप्ताः खखसिद्धमत्काः प्रोक्ताः कलाः शेषमिहायुषोऽत्र १२

Slokas 11½ and 12. When the aggregate number of minutes denoting the position of a planet is divided by 2400, the remainder represents the Ayushkalas (आयुष्कल) or the portions of life required

वेदावपदान —

खेदना ॥ तनोर्लवा खयुगहृष्टेरा इहासायुष ॥ १८ ॥

Convert the signs, degrees, etc., indicating the positions of the planets and the Lagna into degrees and divide the same by 40. The remainders represent the degrees for the अशायुरादि (Amsayurdaya)

Table giving the आयुष्कल (Ayushkalas) of the Planets

रवि	चंद्र	कुज	शुभ	शुक्र	शनि
1063°5	269°5	2273°15	2053°73	85°016	842°93
1675°683					

लग्नं ग्रहोनं यदि पङ्कटद्वयो ह्रीं तदानीं हरसंमनः स्यात् ।
 नैवाधिके तत्र खगोनलमे लिप्ताकृते राशिकलाभिभक्ते ॥१३॥
 आयुः कलानां स हरः स्फुटः स्याद्रूपाघदोनः सहरस्तदानिम् ।
 रूपाद्विशुद्धो गुणकस्तु तासामेवं हि पापघुचरोनलमे ॥१४॥
 शुभोनलमे तु हरो द्विनिघ्न आयुः कलाम्यो हरलब्धलिप्ताः ।
 विशोधनीया यदि रूपकोनो हरस्तद्वोनितरूपगुण्याः ॥१५॥

Slokas 13-15 Subtract the planet from the Lagna. If the difference is less than 6 signs there may be a divisor possible. But if the Lagna minus the planet should exceed 6 signs there can be no divisor at all. In the case in which a divisor is declared possible, reduce the Lagna minus the planet to minutes and divide this by the minutes contained in a राशि (Rasi). The quotient is the स्फुट (Sphuta) divisor of the Ayushkalas (आयुष्कल).

When this quotient is less than 1, subtract it from a Rupa and make it a multiplier of the Ayushkalas. The working is to be thus when the planet subtracted from the Lagna is *malefic*. When the planet is *benefic*, the divisor is to be doubled, and the Ayushkalas are to be divided by it, and the quotient which are minutes are to be subtracted from the same Ayushkalas. But if the divisor be less than unity, subtract half of it from a Rupa and with the difference multiply the Ayushkalas

The चक्रार्द्धहानि (Chakrardhabhani) process is thus described by Ke-ava Daivagna

पद्भारपे सति खेचरोन उदयेऽस्याशोद्धृते स्वाग्निभि-
स्वेकाख्येऽस्य च स्वाग्निमाजितलवे सौम्योन्निते स्वर्द्धितैः ।

ऊना भूर्गुण एवमे द्वियहुषु खेकस्य बह्वोजस
कार्यास्तद्गुणिता स्वदा०जलवाश्चन्द्रार्द्धहानिस्त्विद्यम् ॥ १९ ॥

Varahamihira says (in his बृहत्संहिता Brihatjataka, Chapter 7, Sloka 3, also जलकपण्डितानां Jatakapatijata, Adhyaya 5, Sloka 9) that when malefic planets occupy the 12th, 11th, 10th, 9th, 8th and 7th houses from the Lagna, reduction in full, by $\frac{1}{2}$, by $\frac{1}{3}$, by $\frac{1}{4}$, by $\frac{1}{5}$ and by $\frac{1}{6}$ should be made in the आयुर्दाय (Ayurdaya) of the planets in the respective positions. This is to be halved in the case of benefic planets. This reduction is what is meant by चक्रपथार्द्धहानि (Chakrapathardhabhani) चक्र (Chakra) = zodiac पथाद् (Pathardha) = the latter half, that is half measured in the direction of the पथ (Patha) or node, in a contrary direction from the Lagna, i.e., Lagna, 12th, 11th, 10th, etc., up to 7th हानि (Hani) = a reduction. श्रीपति's (Sripati's) rule is a paraphrase of Varahamihira's. Lagna minus a planet will be less than 6 signs only when the planet is somewhere between the 7th and the 12th from the Lagna. The reductions recommended by श्रीपति (Sripati), if carefully analysed, will be found to be identical with those enjoined by Varahamihira.

Lagna minus the Sun is 11 signs $26^{\circ}-48'-16''$ which is greater than 6 signs. There is therefore no चक्रार्द्धहानि (Chakrardhabhani) for the Sun. The same remark applies to Saturn,

Lagna minus the Moon is 3 signs $0^{\circ} 2' 7''$. This being less than 6 signs, there should be चक्रार्द्धहानि (Chakrardhahani).

3 signs, 2 minutes, 7 seconds = $54^{\circ} 2' 116''$.

Therefore the हर (Hara) or divisor is $\frac{5402 \cdot 116}{1800} = 3 \cdot 001$.

As the Moon is benefic, the divisor has to be doubled and becomes therefore 6 002. Therefore, the rectified आयुष्कला (Ayushkala) of the Moon according to the rule is the original आयुष्कला (Ayushkala) minus $\frac{1}{6 \cdot 002}$ of the same, or $269 \cdot 65 \times 833 = 224 \cdot 618$.

Lagna minus Mars is 0 signs $16^{\circ} 38' 37''$. Therefore the divisor is $\frac{998 \cdot 616}{18 \cdot 0} = 554$ which is less than 1. Therefore गुणक (Gunaka) is 445. Therefore the rectified आयुष्कला (Ayushkala) of Mars = $2273 \cdot 15 \times 445 = 1011 \cdot 551$.

We are not warranted in making the चक्रार्द्धहानि (Chakrardhahani) in the case of Mercury because we have already made it in the case of Mars who is the stronger of the two planets in मीनराशि (Meena Rasi), vide sloka 24, *infra*.

Lagna minus Jupiter is $4 \cdot 13^{\circ} 6' 45''$ which is less than 6 signs, and consequently there is Chakrardhahani.

The divisor in this case is $7986 \cdot 75 - 1800 = 4 \cdot 437$. Since Jupiter is benefic, the divisor has to be doubled and therefore becomes 8 874. The स्फुट (Sphuta) Ayushkalas for Jupiter is 85 016 (original Ayushkalas) minus $\frac{1}{8 \cdot 874}$ of the same, or $85 \cdot 016 \times 7 \cdot 874 = 8 \cdot 874$ or $75 \cdot 435$.

Lagna minus Venus = $0 \cdot 0^{\circ} 28' 50''$. The divisor is $28 \cdot 83 - 1800 = 0160$. As this is less than unity and as Venus is benefic, the multiplier in this case is $1 - 008$ or $\cdot 992$. The rectified Ayushkalas of Venus will therefore be $842 \cdot 93 \times 992$ or $836 \cdot 18556$.

The following table gives the rectified or स्फुटायुष्कला (Sphuta-yushkalas) of the planets —

रवि	चंद्र	शुक्र	बुध	शुभ	गुरु	शनि
1063 5	224 618	1011 551	2053 73	75 435	836 186	1675 683

एवं कार्या चक्रपातार्द्धहानिश्चायुर्दाये ह्यंशजे पिण्डजेऽपि ।

नैसर्गाख्यो जीवशर्मोदिते च हारं कृत्वा त्रैककोनं गुणं च ॥१६॥

Sloka 16 In this way, i.e., employing a divisor and making the same a multiplier when it falls short of unity, should the process called चक्रार्द्धहानि (Chakrardhahani) be gone through in reckoning the (आयुर्दाय) Ayurdayas called अंशज (Amsaja), पिण्डज (Pindaja), नैसर्गिक (Naisargika) as well as that mentioned by जीवशर्मन् (Jeevasarman).

आयुर्लिप्ताः स्वगुणगुणिता ज्योमशून्याश्चिमक्ताः

ह्यब्दा मासा दिवसघटिकाः स्युर्भिनाब्धः क्रमेण ।

एवं सर्वद्युचरजनितं ह्यायुरानीय लग्ना

दायुः साध्यं कथितविधिना किन्तु लग्ने विशेषः ॥१७॥

Sloka 17 Multiply the Ayushkalas, modified, wherever possible, by the चक्रार्द्धहानि (Chakrardhahani) process, of each planet by its appropriate कर्मयोग्यगुणक (Karmayogyagunaka mentioned in sloka 12) and divide them by 2.0 The result will be years months, days, ghatikas and vighatikas Find out in this way the आयुस् (Ayus) produced by all the planets and get according to the rules stated the आयुस् (Ayus) derived from the Lagna But there is this peculiarity in respect of the आयुस् (Ayus) got from the Lagna

केचनपदति —

दायाशौर्यकला स्वयोग्यगुणकज्ञा राश्रनेत्रोद्भूता

अशायुर्गुणसदा समादि तु तनोर्दायाशकस्तथा हता ।

दिग्मन्त्राश्च समादि चेतु बलबलम् तदा लग्नमै-

स्तुत्यान्दै सदित दिनिमगरहद्भागदितो मासयुग् ।

The product of the rectified आयुश्चला (Ayushkala) and their appropriate कर्मयोग्यगुणक (Karmayogyagunaka) when divided by 200 gives the years, months, days, etc This in the case of the Sun is

$$\frac{1063.5 \times 3.056}{200} = 16.25 \text{ years.}$$

लग्ने तु वीर्याभ्यधिके भतुल्यैर्वर्षैर्युतं तस्य विधेयमायुः ।

भागादिकादप्यनुपातलब्धमामादिना संयुतमत्र कार्यम् ॥ १८ ॥

Sloka 18. When the Lagna has abundant strength (which will be the case when its strength exceeds 6 Rupas), the आयुस् (Ayus) derived from it must be increased by as many years as there are whole Rasas in the figures indicating the Lagna, followed by the months, days, etc., calculated proportionally to the degrees, minutes, etc., contained in the Lagna.

The आयुस् (Ayus) for the Lagna is found in the following manner. Reduce the signs, degrees, etc., to minutes. Divide it by 2400, i.e., remove as many 2400's as are contained in it. The remainder is the आयुष्कला (Ayushkala) of the Lagna. Divide the आयुष्कला (Ayushkalas) by 200. The result will be the number of years given by the Lagna.

In the horoscope in question, Lagna is $0^{\circ} 14^{\circ} 31' 46''$. Therefore the आयुष्कला (Ayushkalas) = 871.76. The number of years, given by the Lagna = 4.3588. Since Lagna is strong in the present case (its strength being 9 133 Rupas *vide* p. 56 *supra*), we should add to the आयुस् (Ayus) previously obtained $\frac{14^{\circ} 31' 46''}{30^{\circ}}$ of a year = .4843 of a year.

Therefore the aggregate number of years derived from the Lagna is 4.3588 plus .4843 or 4.843.

Table showing the number of years given by each planet in the अमयुर्दाय (Amsayurdaya).

Sun	... 16 2502	It may be interesting to note here that the native actually lived for sixty years, eight months and seventeen days. He died on the 17th January 1914.
Moon	... 1'8778	
Mars	... 11'1978	
Mercury	... 14 9717	
Jupiter	... '8335	
Venus	... 5 0840	
Saturn	... 5 8146	
Lagna	... 4'8431	

Total ... 60 8727 = 60 years, 10 months and 14'172 days.

The total षड्बल (Shadbala) of the Lagna has been found to be 9.133 Rupas while the corresponding figures for the Sun and the Moon are 9.015 and 8.197 respectively: so that the Lagna is the strongest. The अशायुदाय (Am-ayurdaya) given above is the most appropriate for the horoscope taken for illustration. For exemplifying the other kinds of आयुदाय (Ayurdaya) dealt with in the succeeding slokas of this chapter let us for convenience use the same horoscope.

नयेन्दवो वाणयमाः शरक्ष्मा दिवाकराः पञ्चभुवः कुपक्षाः ।

नखाश्च भास्वत्प्रमुखग्रहाणां पिण्डाश्रयाब्दा निजतुङ्गगानाम् ॥१९॥

Sloka 19. The aggregate number of पिण्डायुदाय (Pin. dayurdaya) years assigned to the Sun and other planets in their highest exaltation point are respectively 19, 25, 15, 12, 15, 21 and 20

Of बुधवनात्

मययवनमणित्यक्तपूर्वैर्दिघसकरादिषु वत्सराः प्रदिष्टाः ।

नवतिथिविषयाभिभूतरद्वदशसहिता दशभिः स्वतुङ्गभेषु ॥

Also होराभारम्

नवतिथिशरदक्षा पञ्चरदा दिशः स्युर्दशभिरिह समेता पिण्डवर्षाणि स्यात् ॥

Also सारावली

एकौनविंशतिर्भानोः शशिनः पञ्चविंशतिः ।

तिथयः क्षितिपुत्रस्य द्वादशैव बुधस्य तु ॥

गुरोः पञ्चदशाब्दानि शुक्रस्याप्येकविंशतिः ।

विंशती रश्मिपुत्रस्य पिण्डायुः स्वोद्यमस्थितेः ॥

Also केशवप्रभति

गोत्राक्षरवतिथिप्रभाकरतिथिस्वर्गा नखाः पैण्डजे ॥

The figures given for the several planets in this sloka are also helpful to find out the approximate income or salary of a person.

निजोच्चशुद्धः स्वचरो विशोध्यो भ्रमण्डलात्पद्मवनोनकथेत् ।

यथास्थितः पद्मवनाधिकथेत् कलीकृतः संगुणितो निजाब्दैः ॥२०॥

तत्र खाभ्ररमचन्द्रलोचनैरुद्धृते सति यदाप्यते फलम् ।

वर्षमामदिननाडिकादिकं तद्धि पिण्डभवमायुरुच्यते ॥ २१ ॥

Slohas 20-21. Subtract the figures of a planet from those denoting its highest exaltation point. If the result is less than 6 signs, subtract it from 12 signs. But if the exaltation point minus the planet should exceed 6 signs, keep it as it is; reducing the same to minutes, multiply this by the planet's years. Divide the product by 21,600. The quotient represented by years, months, days, etc., is called the पिण्डायुः (Pindayus) of the planet.

Subtracting the figures for the Sun, viz., 0-17-13-30 from his highest exaltation point 0-10-0-0, we get 11-22-16-30 which is greater than 6 signs and so should be kept as it is. Reducing the same to minutes we get 21136.5. The आयुः (Ayus) contributed by the Sun therefore is $\frac{21136.5}{21600} \times 19$ or 18.5923 years. Similarly for other planets.

To find the income or salary.—Find the lord of the 10th house or planet in the 10 house (or that planet which is near or approaching the Meridian). The figure indicated by the said planet gives the approximate income

In the given example, the Moon is in the 10th house and is stronger than the lord of that house. His quota of Ayus in years is 698595×25 or 17.4648. The native's income must therefore approximate 17½ or 175 or 1750 as the case may be

The following table represents the पिण्डायुर्दिवः (Pindayurdaya) due to the several significators prior to making the prescribed reductions —

			Years
The Sun	...	...	18.5923
The Moon	...	...	17.4648
Mars	...	...	12.6425
Mercury	...	...	6.3076
Jupiter	..	...	8.8992
Venus	...	...	20.0055
Saturn	..	...	10.4404

The Ayus for the Lagna in the पिण्डायुर्दिवः (Pindayurdaya) should be derived in the same way as in the अयुर्दिवः (Amsayurdaya) vide sloka 35. The Lagna is 14-31-46. Therefore the

आयुष्कला (Ayushkalas) are 871.76 Dividing this by 200, we get the Ayus of the Lagna to be 4.3588 years. Since the Lagna is strong we have to add to this result 4.3583 years (*vide* sloka 35). The total number of years derived from the Lagna will therefore be 8.7176. But दिवाकरदेव (Diwakara Daivagna) in his commentary on the 24th sloka of the केशवपद्धति (Kesavapaddhati) quotes approvingly the following reading of the 35th sloka:—

आयुर्बन्धेतेष्वबलाल्लग्नो विहाय राशीन् कृतलिप्तिबेऽग्र ।

भक्ते द्विधात्या फलमन्दपूर्वं यत् स्वादिलग्न्यायुषि तच्च योज्यम् ॥

and explains अबलाल्लग्नो as अबले बलाद्ये वा लगे, : ॥, in a Lagna whether weak or strong. And लग्न्यायुषि he explains as importing लग्न्यायुर्निमित्तम्, i.e., for the Ayus of the Lagna. The sloka with the above reading as interpreted by दिवाकरदेव (Diwakara Daivagna) would therefore mean

“In these three Ayurdayas, i.e., पिण्डायुर्दाय (Pindayurdaya), निसर्गायुर्दाय (Nisargayurdaya) and जीवसर्मायुर्दाय (Jeevasarmayurdaya), omit the signs and take only the degrees, etc., in the Lagna, then reduce these to minutes and divide the same by 200. The resulting quotient will represent the number of years due to the Lagnayus.”

According to this interpretation, Lagnayus works only to 4.3588 years. And दिवाकरदेव (Diwakara Daivagna) adds that the interpretation is largely accepted.

Let us now consider the several reductions enjoined.

First the चक्रपालार्द्धहानि (Chakrapatardhahani). It has already been shown that the Sun and Saturn are not liable to this reduction as Lagna *minus* each of these planets exceeds 8 signs. The गुणक (Gunakas) for चक्रार्द्धहानि (Chakrardhahani) in the case of Mars, Mercury, the Moon, Jupiter and Venus are to be determined in the same way as was done in the अमयुर्दाय (Amayurdaya), *vide* note to slokas 13, 14 and 15 *supra*. These गुणका (Gunakas) are 443 for Mars, 833 for the Moon, 661 for Mercury, 837 for Jupiter and 992 for Venus. Mercury being in the same house with Mars and is more powerful, does not suffer चक्रार्द्धहानि (Chakrardhahani). *vide* sloka 24, *infra*.

The following table represents the पिण्डायुर्दिव (Pindayurdaya) due to the several significators after the चक्रदंडहानि (Chakrardhahani) is made —

The Sun	18 59 ⁷³ years	Jupiter	7 8936 years
The Moon	14 5481 "	Venus	19 8455 "
Mars	5 6259 "	Saturn	10 4404 "
Mercury	6 3076 "	Lagna	4 3588 "

वेदशतपद्धति —

स्वोद्योनोद्यचरोद्भात्ममधिको ग्राह्योत्पन्नोर्कम
तद्भागा ॥

व्यंशकं हरति शुभे ग्रहः स्वायुषोऽत्र न तु वक्रचारगः ।

सूर्यलुप्तकिरणोर्द्धहारकः प्रोज्झ्य भार्गवदिनेशनन्दनौ ॥ २२ ॥

Sloka 22 A planet loses $\frac{1}{3}$ of its पिण्डायुस् when it is in the house of a natural enemy. But this does not happen when the planet is in its retrograde motion. When it is eclipsed by the Sun, it loses $\frac{1}{3}$ of its आयुस् (Ayus). Venus and Saturn are to be exempted from the operation of this last rule.

In the example horoscope it will be noted that Saturn must suffer a reduction by a third of its Ayus for its position in a house owned by his natural enemy.

There is no अस्तगतहानि (Astangatahani) as Venus and Saturn which are the only two planets liable to this reduction in the horoscope have both been exempted from the operation of this rule.

The word वक्रचारग in the text is interpreted by some as referring to Mars. But this is not accepted by the majority.

C/१ और

वक्रचार विना व्यंश सधुराशौ द्वेद्ग्रह

A planet is said to be eclipsed when he disappears within a particular limit from the Sun his light being then overpowered by that of the Sun. This limit in the case of the several planets is as follows —

The Moon when within 12° from the Sun.

Mars when within 17° "

Mercury when within 14° "

but when retrograde	12°	from the Sun
Jupiter when within	11°	"
Venus when within	10°	"
but when retrograde	8°	"
Saturn when within	15°	"

खेचरो जायते योर्द्ध्व्यंशयोः स्पृहाः ।

आयुषः स हरेदद्धं त्र्यंशं शुक्रशनेश्वरौ ॥ २३ ॥

Sloka 23. When a planet being eclipsed by the Sun in the house of its natural enemy is liable to lose $\frac{1}{2}$ as well as $\frac{1}{3}$ of its Ayurdaya, it suffers the loss of half the आयुष (Ayuṣ) only. Venus and Saturn in this position withhold a third of their respective Ayuṣ.

This sloka is taken from the यवनजानक

Cf. also गण.

ध्रुवाय हानिः कर्तव्या ततोऽन्यासु बहुवपि ।

प्राप्तास्वेकैव कर्तव्या या स्वात्तासु महतरा ॥

Also केशवपद्धति

... खेचरोरिभे यदि गुणाकोना विना वक्रगम् ।

प्राप्ता अस्तमिते विना हानिसितौ हानिद्वयोपधि-

कायोपिण्डनिर्गन्धीवगदिते चरार्द्धहानिर्भवेत् ॥ २१ ॥

चक्रार्द्धहानौ बहुषु द्वयोर्वा खेचारिणोरैकगृहस्थयोस्तु ।

सत्याभिधानस्य मतेन सत्यं स्वांशं हरत्येव बलोत्कटो यः ॥ २४ ॥

Sloka 24. When two or more planets happen to be in one and the same Rasi and the process of चरार्द्धहानि (Chakrardhabhani) has to be gone through in respect of all of them, it is enough if the reduction is effected for the planet which has predominant strength.

The views of सत्याचार्य (Satyacharya) on this point are quite correct.

Cf. ज्ञानव्याख्यान

एकक्षोपगतानां यो भवति बलाधिको विशेषण ।

क्षपयति तथोक्तमंशं स एव नान्योऽपि तत्रत्यः ॥

When several planets are in one house, only one planet that is pre eminently strong and no other causes the loss of Ayurdaya portion in the way described (i.e., in the Chakrardhahani process).

हरयुतिर्विहृता ग्रहसंख्यया स हि हरोऽपचयश्च ततः फलम् ।

अधिकवीर्यमतोऽम्बरचारिणो निगदतीति मुनिः किल देवलः ॥२५॥

Sloka 25. The sage देवल (Devala) expressly lays down this rule—Add the several divisors of the planets that may be in one राशि and divide the sum by the number of the planets. The quotient will be the स्फुट (Sphuta) divisor. Divide the Ayushkalas (आयुःकल) of the predominant planet by this divisor and make the reduction enjoined in sloka 15.

According to the sage देवल's (Devala's) view expressed in this sloka, the divisors of Mars and Mercury who are in the 12th भाव (bhava) should be added and the result divided by 2. The स्फुट (Sphuta) divisor will thus be 1 ('554 plus 338) or 892. The गुणक (Gunaka) will then be 554.

लिप्तीभूतैर्लग्नभागैर्निहन्त्यादायुर्दायं खेचराणां पृथक्स्थम् ।

व्योमाकाशतिवन्दुपक्षैर्भजेत् तत् स्थायुर्दायाच्छोष्यमन्दादिलब्धम् ॥

एतत्क्रूरे लग्ने सौम्यदृष्टे तस्मादायात्तत्फलाद्धं विशोध्यम् ।

एतदायेनांशसंज्ञे विधेयं पिण्डायुर्नैःकर्म नैःसर्गिकेऽपि ॥ २७ ॥

Slokas 26-27. Convert the degrees and portions thereof in the Lagna to minutes (the number representing integral signs being left out); and multiply herewith the आयुर्दाय (Ayurdaya) of the planets separately. Divide the product by 21,600. The quotient representing years, etc., found for each planet must be subtracted from its आयुर्दाय (Ayurdaya). This reduction is enjoined when a malefic planet occupies the Lagna. But if the malefic planet be aspected by a benefic one only half the result obtained by the above process for each planet is to be

subtracted from its आयुर्दाय (Ayurdaya). This reduction does not apply to the अशायुर्दाय (Amsayurdaya). The process in the नैसर्गिकायुर्दाय (Naisargikayurdaya) is also the same as in the पिण्डायुर्दाय (Pindayurdaya).

केशवपद्धतिः—

दायांशाद्युसदां पृथक्कुलवादिभ्याः सप्तद्व्युदृष्टा ।

भाष्योनास्तनुगे खले च यदि सप्तद्वयथापरे ॥

निध्न्य प्रोदयभावजेन तनुगोमौ चेद्वलिष्टस्य त-

त्साम्भे पुष्टकलेन वेति तनुपेक्षितज्ञांशजैसां क्रिया ॥ २२ ॥

The पिण्डायुर्दाय (Pindayurdaya) years already given in the notes to slokas 19—21 *supra* must be subjected to a further reduction, viz., कूटोदयहरण on account of the rising of the malefics, viz., the Sun and Saturn. And as these significators are at the same time favourably aspected by the Moon and Jupiter, the years in question should be diminished by

$$\frac{871'76}{21600} \times \frac{1}{3} \text{ or } 02017$$

of their आयुर्दाय (Ayurdaya)

Thus the reduced Ayus due to the Sun is $97982 \times 18\ 5923$ or 18'2173 years.

The following table represents the पिण्डायुर्दाय (Pindayurdaya) due to the several significators after making all the necessary reductions :—

		18 2173	years.
The Sun	...	14'2547	"
The Moon	...	5'4523	"
Mars	...	6'1804	"
Mercury	...	77349	"
Jupiter	...	15'4455	"
Venus	...	6'8204	"
Saturn	...	4'2712	"
Lagna	...		
Total ...		<u>82 3772</u>	years,

नखाः शशी द्वौ नवकं धृतिश्च कृतिः खवाणा रविपूर्वकाणाम् ।
इत्थं निरुक्ता क्रमशो ग्रहाणां नैसर्गिके ह्यायुषि वर्षसंख्या ॥ २८ ॥

Sloka 28. 20, 1, 2, 9, 18, 20 and 50 are the number of years prescribed respectively for the Sun and other planets in the नैसर्गिकायुर्दय (Naisargikayurdaya).

होरावकरणम्

भूरिन्दोदितय कुजस्य शरदो नन्दाविशे विंशतिः
कुजस्याभयमो गुरोर्धृतिरिनस्याके खवाणाः क्रमात् ।
दैवक्षैरदिता निसर्गजनिता एता दशास्तत्फलं
तेषामेव दशासु सप्तमयजा कुर्वन्ति पुष्टं फलम् ॥

सारावली.

विंशतिरेकं दितय नव धृतिरिह विंशतिश्च पञ्चाशत् ।
वर्षाणामपि संख्याः सूर्यादीनां निसर्गमयाः ॥

नेसर्गपद्धति —

नैसर्गे नखभूदिगो धृतिनखाः पञ्चाशदकांशुण्यः ।
दायोनाः स्वगुणैर्हता हि भगणोऽष्टाप्ता समाधायुषी
स्वर्गाश्च समदिजैश्चमिभहस्वासेधंटीस्त्वभित्तम् ॥ २९ ॥

The following table represents the नैसर्गयुर्दय (Naisargayurdaya) due to the several significators after making all the necessary reductions:—

Significators		Years
The Sun	...	19 1765
The Moon	...	0.5702
Mars	...	0.7295
Mercury	...	4 6352
Jupiter	...	9 3219
Venus	...	18 5206
Saturn	...	17.0510
Lagna	...	4.2707
Total	...	74.2756

अंशोद्भवं लग्नचलात्प्रसाध्यमायुश्च पिण्डोद्भवमर्कवीर्यात् ।
नैसर्गिकं चन्द्रचलाधिकत्वे ब्रूमस्वपाणामथ वीर्यसाम्ये ॥ २९ ॥

Sloka 29. अंशायुर्दिव (Amsayurdaya) is to be calculated upon the predominance of the strength of the Lagna ; पिण्डायुर्दिव (Pindayurdaya) upon the Sun's superiority in strength and नैसर्गिकायुर्दिव (Naisargikayurdaya) when the Moon's power is strongest.

नेशवपदति
अंशायुश्च तनाविनोधिकबले दैण्डं निसर्गं विधौ ॥

Also सारावली
अशोद्धव विलग्नत्पैण्डं भानोर्निसर्गं च-द्रात् ।
एतेषां यो बलवानेकतमं सस्य चिन्तयेदायु ॥

अंशोद्धवं लग्नबलेन हन्यात् पिण्डाल्पमयायुश्च बलेन भानोः ।
नैसर्गिकं चन्द्रमसो बलेन सर्वाण्यथैकत्र निधापयेत् ॥ ३० ॥
त्रिलग्नतिग्मांशुहिमद्युतीनां हरेद्बलैक्येन ततो यदाप्तम् ।
वर्षाद्यमायुस्तदिदं स्फुटं स्याच्छ्रीनीलकण्ठादय एवमूचुः ॥ ३१ ॥

Slohas 30-31 But when the three are of equal strength, multiply the अंशायुर्दिव (Amsayurdaya) by the strength of the Lagna, पिण्डायुर्दिव (Pindayurdaya) by that of the Sun, नैसर्गिकायुर्दिव (Naisargikayurdaya) by that of the Moon and make a sum of the products. Divide this by the sum of the strengths of the Lagna, the Sun and the Moon. The quotient in years, months, etc., will be the rectified आयुः (Ayus). The illustrious नीलकण्ठ (Neelakanta) and other eminent authorities have declared to this effect.

नेशवपदति —
स्याच्चैतुल्यबलं द्वयोर्मुक्तिदलं तज्जायुःश्रेष्ठतयः ।
अथायुर्वि त्रिवलैर्निहत्य च युतिर्वीर्यव्यवहारा त्रिजा-
युर्मुल्या त्रिलबोध जैवमुदित चेद्दीनवीर्यांशवः ॥ २५ ॥

Also सारावली
हस्तदिवाकरचन्द्राखयोऽपि बलारिततां यदायान्ति ।
परमायुः स्वरांशं ददति सगा जीवशर्मोक्तम् ॥

महाभुनिषद्दिनि

यदा त्रयाणामपि वीर्यसाम्यं येषां द्वयोः स्याद्यदि वीर्यसाम्यम् ।

तदा तदायुः स्वबलेन निम्नमेकीकृतं यद्वलयोगमक्तम् ॥

पृथक् पृथक् च्योमसदा तदायुः धीर्नालकण्ठादय आहुरेवं ।

यदायुरैक्यं ग्रहसंख्ययाप्तं तच्छ्रीधराचार्यमतं निरक्तम् ॥

Also दामादरपद्धति

एग्राह्येचन्द्रा यदि वीर्ययुक्तास्तदा विलम्बस्य बलेन हन्यात् ॥

अंशायुराकृत्य बलेन पैण्डं मैसगिकं चान्द्रमसो बलेन ।

सावर्ण्यैक्यं विधाय तामि बलैक्यमक्तानि समानिकं यत् ॥

फलं च मिथायुरिदं द्वयोर्वा बलैक्यतो चोभयवीर्यसाम्यैः ।

धीर्जीवसमां मतिमान्यथैवम् ॥

लग्नबल (Lagnabala) multiplied by the years obtained through the अंशायुर्दाय (Amsayurdaya) method is

$$9\ 133 \times 60 \cdot 8727 \text{ or } 555 \cdot 9503691$$

सूर्यबल (Sooryabala) multiplied by the years obtained through the पिण्डायुर्दाय (Pindayurdaya) method =

$$9\ 015 \times 82 \cdot 3772 \text{ or } 742 \cdot 6304580$$

चन्द्रबल (Chandrabala) multiplied by the years obtained through the निमर्गायुर्दाय (Nimargayurdaya) method is

$$8 \cdot 197 \times 74 \cdot 2756 \text{ or } 608 \cdot 8370932$$

The sum of the above three products is 1907·4179203.

The sum of the strengths of the Lagna, the Sun and the Moon is 26·345.

The rectified आयुस् (Ayus) according to नीलकण्ठ's (Neelakanta's) is $\frac{1907 \cdot 4179203}{26 \cdot 345}$ or 72 4015 years

लग्नसूर्यशशिनो बलशून्याः सूर्यदाञ्च परमायुरगांशम् ।

सर्व एव खचरा ददतीदं जीवशर्मगदितं हि तदायुः ॥ ३२ ॥

Sloka 32. When the Lagna, the Sun and the Moon are devoid of strength (i.e., when their strength is less than 3 Rupas), each of the planets gives the आयुस् (Ayus) mentioned by जीवशर्मन् (Jeevasarman) which at its maxi-

imum is $\frac{1}{7}$ th of the maximum life period, i.e., 120 years and 5 days

बृहज्जातव

स्वमतेन किलाह जीवशमो ग्रहदाय परमायुष भवराशम् ॥

By the words स्वमतेन (Swamathena), Varahamihira means that Jeevasarman (of the Bengal School) stands alone unsupported so far as his method of Ayurdaya is concerned.

A planet is said to be weak when its strength is less than 3 Rupas.

Of. दामोदरपद्मनि

रूपप्रयात्य विल पट्वलैक्य भवेद्विलग्नस्य रागस्य यस्य ।

स्वस्यामिना भो सहितो न दृष्टो ॥ हीनवीर्यं कथितो मुनीन्द्र ॥

Also वेशवपद्मनि

व्याहृता एतस्योदृष्टता विभक्तनार्यपांदि पण्डितिग्रहे

एतान्युपनिर्दिष्टमद्वयमम केन्द्रितुत्तम स्मृतम् ।

यस्येशोधिबलमदेष हि परिमेनाद्यमन्यैयद-

नायुर्वरमथ पादातुत्तमसिलोक्त ग्राह्यमेवादिमम् ॥ २४ ॥

यस्ये हीनबलो जली पडधिरे वीया ग्रहभ्रोदयो

भिन्न स्वम्यमते स्मृतायुरिति यत्प्राज्ञैर्व्यवस्थापितम् ।

भशायुर्वंदुसमत मवति यत्सत्यं च सत्योदितम् ॥

ग्रहः स्योचहीनः स चेत् पद्महीनो-

मचक्राद्विद्यो-योऽथ भार्गीकृतोऽर्मा ।

बुधेदर्तुनामर्हतो वेदस्वाधै-

विभक्तो दिनाद्यं भवत्येवमायुः ॥ ३३ ॥

अहोम्यः खरामर्हतेम्योऽथ मामाः पतद्ग्रेय तेम्यो भवेयुस्तद्गन्दाः ।

मचक्रार्द्धहान्यादिकोन्यो विधिर्यः न पिण्डोद्ग्रे यद्वद्वक्तस्तथैव ॥ ३४ ॥

Shloas 33-34 When a planet subtracted from its exaltation portion is less than 6 signs, it is to be subtracted from 12 signs. The result is to be reduced to degrees and multiplied by 8641 and the product divided by 504. The result will be the आयुः (Ayu) in days, ghatikas, etc.

The following table represents the residual strengths of the several planets computed in accordance with this sloka (२२ Ishta is plus and कश्ट Kashta is minus) -

Planets	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Rasi	+1 780	-0 176	0°317	0 374	-0 052	-0 168	-0 840
Hora	+0 890	0 083	-0 159	-0 187	0 026	-0 084	-0 430
Drekkana	+0 890	-0 088	0 159	-0 187	0 076	-0 084	-0 430
Saptamsa	+0 890	-0 088	0 159	-0 187	0 076	-0 084	-0 430
Navamsa	+0 890	-0 088	-0 159	-0 187	0 076	-0 084	-0 430
Dwadasamsa	+0 890	-0 088	-0 59	-0 187	0 026	-0 084	-0 430
Trimsamsa	+0 890	-0 088	-0 159	-0 187	0 076	-0 084	-0 430

Cf. also भावराचाय

शुद्धादिका (७) वर्गसंख्या रूपयुक्तादिता तदा ।

रिष्टाधीशबल भक्त भङ्गनाथबल च यत् ॥

स्याद्वाद्वायस्य सया-वर्गं वर्गाणां तद्वत् बलम् ।

राश्यादिधगनाथानां बलैराहार्य तद्वलम् ॥

सर्वं वर्गबलं तत् स्याद्विष्टतद्भङ्गनाथयो ।

भादिवर्गपतिरीर्यमङ्गुलं जायते बलमरिष्टकारिणः ।

रिष्टभङ्गुरपि सप्तवर्गजं तद्वि सर्वबलसंयुतिस्तयोः ॥ ३ ॥

Sloka 3 When the strength of the रिष्टकर (Rishta kara) planet entered in the Rasi and other varga columns of the सप्तवर्ग (Saptavarga) table (as directed in the preceding sloka) is multiplied into the total पञ्चबल (Shad bala) of the lords of those respective vargas, its totality is ascertained. The strength of the रिष्टभङ्गकर (Rishta Bhangakara) planet entered in the सप्तवर्ग (Saptavarga)

table should be similarly manipulated to get its whole amount.

The Sun's strength due to Rasi is 1'780 and to Hora and the other Vargas '890 each. The lord of the Rasi occupied by the Sun is Mars and his षड्बल (Shadbala) is 7'731. Consequently the product of 1'780 and 7'731 should be entered against the रसिवर्ग (Rasivarga). As the Sun is in the Moon's Hora, the product of '890 and 8'197 should be entered against the होरावर्ग (Horavarga). The Sun is in his own द्रेक्काण (Drekkana) and hence '890 × 9 015 should be entered against the द्रेक्काणवर्ग (Drekkana Varga). As he is in his own सप्तमस (Saptamsa), the same product will have to be entered over again against this Varga. He is in Mercury's नवमस (Navamsa). The product to be entered against this Varga is therefore '890 × 6'209. He occupies the द्वादशमस (Dwadasamsa) of Mars. Hence the number to be entered against this Varga will be '890 × 7'731. As the Sun occupies the त्रिंशस (Trimsamsa) of Jupiter, we have to enter against this Varga '890 × 8 613.

The subjoined table shows the वर्गबल (Vargabalas) of the several planets calculated in accordance with this sloka.

Planets	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Rasi	+13 761	-0'676	-2'736	- 3 221	-0 448	-1'299	- 6'648
Hora	+ 7' 95	-0'721	-1'433	-1'685	-0'234	-0'757	- 3'524
Drekkana	+ 8 023	-0'656	-1'229	- 1 445	-0'224	-0'757	- 3'703
Saptamsa	+ 8 023	-0'656	-1'369	- 0'718	-0'224	-0'685	- 3'207
Navamsa	+ 5 526	-0'656	-1'369	- 0'718	-0'201	-0'757	- 3'703
Dwadasamsa	+ 6'880	-0'546	-0'611	-1'610	-0'224	-0'521	- 3'703
Trimsamsa	+ 7'665	-0'758	-1'229	- 0 718	-0'224	-0'723	- 3'507
Total	+57'173	-4'669	-9'976	-10'116	-1'779	-5'502	-27 695

शुभाशुभत्वं च हिताहितत्वं तुङ्गादिनीचास्तसमाश्रयत्वम् ।
रिष्टेशभङ्गेधरयोर्विचिन्त्यं समानवर्गेषु समानवर्गान् ॥ ४ ॥

सप्तमोऽध्यायः

अन्तर्दशाप्रभृतिभेदवतीषु यस्मात्
नूनं दशासु निखिलासु शरीरभाजाम् ।
व्यक्तिः शुभाशुभगिमित्रफलस्य सम्प-
त्कस्माद्दशाक्रमविधानमथाभिदध्मः ॥ १ ॥

Adhyaya 7.

Sloka I : Since it is an assured fact that all living creatures have the reward of their previous Karma (कर्म) good, bad or mixed clearly revealed to them throughout the several Dasas (periods of planetary influence of which life is composed) with their divisions and sub divisions such as (अन्तर्दशा) Antardasa, (विदशा) Vidasā, and (उपदशा) Upadasa, we now proceed to set forth the rule for determining the order of the Dasa periods

This chapter deals with the different 'Dasas'—; i.e., the main periods of influence of each successive planet in a man's life. Within each one of these main periods, however, it is possible that a man experiences different vicissitudes. The chapter, accordingly, deals also with the sub-divisions (Antardasas, Vidasas and Upadasas) in which these vicissitudes occur. While the दशाग्राह (Dasagraha), the principal planet governing the Dasa has a general influence over the whole period of his Dasa, there is the possibility of a different planet having a subsidiary influence over the subdivision of which he is the master. The calculation of these sub-divisions and the order in which they occur are also dealt with in this Adhyaya.

पाकं द्वादशघा वदन्ति यवना दिग्भेदभिन्नं तथा
माणित्याः खलु चादरायणमुनिस्तं चाष्टघा प्रोक्तवान् ।
पद्मेदं खलु सिद्धमेनविबुधस्तं देवलायाः पुनः
भेदरन्ध्रमितेरुदारधिपणः श्रीविष्णुगुप्तस्त्रिमिः ॥ २ ॥

पाकं द्विमेदं मुनिराह सत्यस्तच्छास्त्रदृष्ट्या कथयाम्यशेषम् ।
 नैसर्गिकः स्यात्प्रथमोऽत्र भेदो दशाक्रमाख्यश्च भवेद्द्वितीयः ॥ ३ ॥
 अन्तर्दशाख्यः कथितस्तृतीयः प्रोक्तश्चतुर्थो विदशाभिधानः ।
 यो राशिसंज्ञः खलु पञ्चमोऽत्र पष्ठस्तथा भावफलाख्यभेदः ॥ ४ ॥
 योगाभिधः स्यादिह सप्तमोऽपि स्यादष्टमो दृष्टिफलाभिधानः ।
 प्रोक्तोऽष्टवर्गो नवमो मुनीन्द्रैर्होरादिवर्गो दशमो ग्रहाणाम् ॥ ५ ॥
 प्रत्यब्दमासधुनिशाफलैः स्यादेकादशो भोजनमैधुनाद्यैः ।
 सद्वादशः सत्त्वशरीरघातुस्वरूपभेदैः कथितोऽत्र तज्ज्ञैः ॥ ६ ॥

Slokas 2-6. The Yavanacharyas treat of the ripening of actions (पाक.Paka) in previous births in 12 forms. The followers of मणित्थ (Manittha) speak of the same as having 10 varieties. The sage बादरायण (Badarayana) has recognised it in 8 divisions. The eminent सिद्धसेन (Siddhasena) declares the varieties thereof to be 6. देवल (Devala) and others say that there are 4 kinds of the पाक (Paka). The sagacious विष्णुगुप्त (Vishnugupta) gives 3 varieties of the same; सत्यमुनि (Satyamuni) says it is of 2 kinds. I shall treat of the whole subject from the view-point of the foregoing authorities. The first of the 12 different forms under which the पाक (Paka) is treated is called नैसर्गिक (Naisargika), based evidently on the निसर्गायुर्दिव (Nisargayurdaya). The second is styled दशाक्रम (Dasa-krama) i.e., the order of the Dasas or periods of planetary influence. The third is that styled Antardasas (अन्तर्दशा) which are the sub-divisions of the Dasas. The fourth is the order of Vidasas (विदशा) which are sub-divisions of the अन्तर्दशा (Antardasa). The fifth is called the राशि (Rasi) which treats of the effects of being born with the Lagna or the Moon in the several Rasas. The sixth is that which treats of the effects of the presence of

planets in the several Bhavas. The seventh is what treats of the Yogas, i.e., peculiar planetary positions and conjunctions. The eighth is the one styled दृष्टिफल (Drishti phala), the effect of planetary aspect upon the lord of the Dasa. The ninth is declared to be the अष्टवर्ग (Ashtakavarga) by the sages. The tenth relates to the effects due to planets occupying the होरा (Hora) and other Vargas. The eleventh is the one in which the effects of the setting in of each year, month, day and night upon a चतक Jataka is given in detail. The twelfth is that in which according to those conversant with the subject, a person's food, sexual enjoyment, etc., are described as being determined by his mental and physical characteristics.

(1) The first mode is the नैसाहिरसा (Naisargikadisa). The years assigned to each planet under this head may here be set out for facility of reference —

	Years		Years
The Moon	1	Jupiter	18
Mars	2	The Sun	20
Mercury	9	Saturn	50
Venus	.. 20	Lagna	

पृथग्नामः

एक द्वौ नव विंशतिरुत्तिष्ठती दशाशदेवा क्रमा-

चन्द्रोऽनुचतुर्दशदिनहर्द्विवाकरीर्गो समा ।

सं मे पृथक्त्वा निसर्गजनिते पतिर्दशाया क्रमा-

दन्ते द्वादशा गुमेति यवना नेष्टन्ति मेधितया ॥

होराभारः

भूरि-दोर्द्वितय कुम्भस्य सप्तदो नन्दाविदो विंशति

शुक्लस्याभ्रयमो गुरोर्द्वितिरिनस्वारं पञ्चाश वसान् ।

देवर्षिर्दत्ता निसर्गजनिता षष्ठा दशाशपञ्च

तेषामेव दशासु तासमयना शुक्लैश्च पृथक् चतुर्म् ॥

Also मारान्ती

चन्द्रावनेयसोमजमितजीवदिवाकरार्किहोराणाम् ।

क्रमशो दशापरिग्रह इष्टे नैसर्गिकश्चेत् ॥

(2) The second mode is the दशाक्रम (Dasakrama) described in sloka 8 *infra*.

(3) The third is the अन्तर्दशा (Antardasa) described in slokas 15 and 16 *infra*.

(4) The fourth is the विदशा (Vidāsa) and उपदशा (Upadāsa) described in sloka 17 *infra*.

(5) The fifth is the so-called राशि (referred to in slokas 39-54 of Jatakāparijatā Adhyaya VIII; Brihat Jataka XVII, XVIII and XIX, Phaladeepikā, IX).

(6) The sixth is the भावफल (Bhavaphala) described in slokas 56-99 of Jatakāparijatā Adhyaya VIII; Brihatjataka, XX.

(7) The seventh mode is concerned with the Yogas such as दिव्यादिग्रहयोग (Dwitryadigrāha yogas), राजयोग (Rajayogas), पञ्चमहापुरुष (Panchamahapurusha) and other yogas, चान्द्र (Chandra) yogas and नामम (Nabhasa) yogas (*vide* Jatakāparijatā VII and VIII. 1-38; Brihatjataka XI, XII, XIII and XIV, Phaladeepikā VI and VII). The last, *viz.*, the Nabhasa yogas, have their effect on the native for the whole of his life irrespective of the Dasa periods through which he passes.

Cf. बृहज्जातकः

इति निगदिता योगाः सार्धं फलैरेह नाभसा
नियतफलदाश्चिन्त्या होते समस्तदशास्त्वपि ॥

(8) The eighth mode is the दृष्टिफल (Dṛiṣṭiphala) or the effects due to the aspects received by the lord of the Dasa (*vide* Jatakāparijatā Adhyaya VIII, slokas 46-47).

(9) The ninth is the अष्टकवर्गदशा (Ashtakavarga Dasa) referred to in Jatakāparijatā X-46-50; Phaladeepikā XXIV-27-33.

(10) The tenth is on the effects due to the षड्वर्ग (Shadvarga) positions of planets, *i. e.*, their location in = Hora, Drekkana and so on. Cf. Jatakāparijatā IX-110-112; Brihat Jataka XIX-4-9.

(11) The eleventh is detailed in Jatakāparijatā Adhyaya IX, slokas 10-39.

(12) The twelfth is a little peculiar and relates to the discovery of the specific दशाविपाक (Dasavipaka) from a consideration of the moods and modes then manifesting themselves in the native. The rationale of the method is briefly set out thus by वराहमिरि (Varahamihira) in Brihatjataka, Adhyaya VIII-21-22.

छायां महाभूतवृत्तां च सर्वेऽभिदृक्षयन्ति स्वदशामवाप्य ।

इन्द्रश्चित्रादग्निमृगजान् शुभाश्च नासास्यदन्तवक्त्रघणानुमेयान् ॥

शुभफलदशयां ताप्येवान्तरारमा बहुजनयति पुंसं सौख्यमयंगमं च ।

कथितफलविपाकेस्तर्केभ्यस्तमानां परिणमति फलोक्ति, स्वप्नचिन्तास्वदीर्घः ॥

All planets when they attain their Dasas exhibit in the native their respective characteristics due to the elements, earth, water, fire, air and ether, which can be recognised by the nose, tongue, sight, skin and ears.

During the auspicious Dasa period of a planet, man's inner soul assumes a benefic character and leads him to attain much happiness and wealth. By means of the effects described above for the several Dasa periods, one can easily conjecture the tide of events a man may have at any particular period as a result of the effects of the Dasa ruling at the time. When planets are void of strength, the effects though attenuated make themselves felt at least in dreamy reveries.

And Bhattotpala adequately explains it in his commentary on these verses. The complexions due to the preponderance of each of the Mahabhutas in man at a given time form the subject of verses 89—93 of chapter L\VIII of Varahamihira's बृहत्संहिता (Brihat Samhita) and they are given below for facility of reference.

छाया शुभाशुभफलानि निवेदयन्ती लक्ष्या मनुष्यपशुपक्षिषु लक्ष्यगर्भैः ।

तेजोगुणान् बहिरपि प्रविकाशयन्ती दीपप्रभास्फटिकरत्नघटस्थितेव ॥

स्निग्धाद्रिजत्वहनस्त्रोमकेशा छाया सुगन्धा च महीसमुत्था ।

तुष्टपर्णलभाम्बुदवान्करोति धर्मस्य चादम्बहनि प्रवृद्धिम् ॥

स्निग्धा सिता च हरिता नयनाभिरामा सौभाग्यमार्दवसुखाम्बुदयान् करोति ।

सर्वार्थसिद्धिजननी जननीव चाप्या छाया फलं तनुभृतां शुभमाददाति ॥

चण्डा घृष्टा पद्महेमाभिवर्णा युक्त तेजोविक्रमे सप्रतापैः ।

आग्नेयीति प्राणिनां स्वाग्नेयाय क्षिप्रं सिद्धिं याञ्छितायस्य धत्ते ॥

मलिनपरपकृष्णा पापगन्धानिलोत्था जनयन्ति वधबन्धं व्याध्यनयार्थनाशम् ।
स्फटिकसदृशरूपा भाग्ययुक्ताऽप्युदारा निघिरिव गगनोत्था श्रेयसा स्वच्छवर्णा ॥

"Complexion in man, animals and birds is detected by persons learned in the matter and indicate both good and evil and is like a lamp placed within a crystal vessel throwing its light on the subject around."

"The complexion discernible in shining teeth, skin, nails, and hairs of the body and of the head will be attended with good smell if it be caused by the element of earth. It will make the person happy, rich, prosperous and virtuous."

"The complexion which is glossy white, clear green and agreeable to look at is caused by the element of water, it will make all creatures possessing it happy and successful in all their attempts and will produce wealth, comfort, luxury and prosperity"

"The complexion which indicates fear and is unbearable and of the color of the lotus, gold or fire and which also indicates strength, power and valour is caused by the element of fire and it soon brings success to the person and enables him to gain his desired object."

"The complexion which is dirty, not glossy, black and of bad odour is caused by the element of air. It will cause to the person death or imprisonment, disease, ruin and loss of wealth. The complexion which is of the color of the crystal, noble, clear and indicating wealth and generosity is caused by the element of ether. It will give a person all that he desires"

These Mahabhutas are presided over by the several planets and thus stand in a definite relation to them. Consequently, it is possible from the complexion of the native to infer the ruling Mahabhuta and from that the दशपति (Dasapati) who sways the native in the form of that Mahabhuta. This in essence is the whole process of the 12th mode and the rest is a mere matter of detail. Cf. in this behalf verse 30 *post.* as to how to relate the दशविपाक (Dasavipaka) to the strength of the दशपति (Dasapati) and its effects upon the native

प्रायस्तदन्तः पतितास्तु सर्वे दशादिकानां तु दयाः प्रभेदाः ।
तेनोदिता नैव पृथक् पृथक्ते दशाक्रमं संप्रति कीर्तयानः ॥७॥

Sloka 7 : The varieties of Dasa under the heads of 10, 9, 6, 4, 3, 2 according to the authorities above named are not separately treated, because they are mostly included in the 12 divisions we have given. We shall therefore proceed to give the दशाक्रम (Dasakrama) or the order of the planetary periods.

श्रीपति (Sripati) here says that he need not stop to consider the tenfold mode of judging a horoscope advocated by मणित्त (Manitta), nor the modes adopted by other authors as all such will be found embraced by the twelve fold mode prescribed by Yavanacharya. He accordingly proceeds to investigate the दशाक्रम (Dasakrama) which is the second sub division under the twelve fold mode.

The reader may here be reminded that the Dasas connected with the दशाक्रम (Dasakrama) are sometimes distinguished into ten sorts with reference to the manner in which they will act on the character and destiny of the native. The names of the ten sorts are 1. अत्युत्तमा (Atyuttama) 2. संपूर्णा (Sampurna) 3. आरोहिणी (Arohini) 4. मध्या (Madhya) 5. अवरोहिणी (Avrohini) 6. रिक्ता (Rikta) 7. अनिष्टफला (Anishtaphala) 8. मिश्रफला (Mishraphala) 9. अधमा (Adhama) 10. अत्यधमा (Atyadhama).

This classification is of value for purposes of characterising the specific quality of a given Dasa in its potencies for good or evil. But Varahamihira recognises only eight sorts, as he omits (1) and (10) of the above classification.

C/ बृहत्संहिता

समग्रगतिं स्वगुणभागे संपूर्णां धर्मावर्जितस्य रिक्ता ।
नीचाशगतस्य दशभागो शेषाऽनिष्टफला दशा प्रसूता ॥
अष्टस्य गुणादवरोहिमज्ञा मध्या भवेत्प्रा मुहदुचभागे ।
आरोहिणी निम्नपरिच्युतस्य नीचारिमाशेषाधमा भवेत्ता ॥
नीचारिमाशे समवस्थितस्य दशमे गृहे मिश्रफला प्रदिष्टा ।
सशानुस्त्वानि फलानि ॥

Also केशवपद्धति —

यस्यायुर्वदसा दशास्य च शुभेष्टोद्यम्बमाशे तथा-
रोही नाचपरिच्युतस्य यन्मि सा कष्टरिनीचाशमे ।
राजेनैव अवरोहिणी भवति सा मध्योद्यमिद्यम्बमा-
शे सप्तयुतस्त्रिंशत्कालिष्टेष्टधिके स्वायुषमा ॥ २९ ॥

लग्नादित्योदुपानामधिकबलवतः स्यादशाद्या ततोऽन्या
तत्केन्द्रादिस्थितानामिह बहुषु पुनर्वीर्यतो वीर्यसाम्ये ।
बह्वायुर्वर्षदातुः प्रथममिनवशेनोदितस्याब्दसाम्ये
भूमथातो दशादिक्रमविधिमधुना शिष्यबोधप्रसिद्धयै ॥ ८ ॥

Sloka 8 Of the Lagna, the Sun and the Moon, whichever is strongest will have its Dasa first. Then will come the Dasa of the planets in its Kendra and other positions. When several occupy together any one of these positions, the precedence will be given to the planet which predominates in strength. When they happen to be of equal strength, that which gives a longer period, in years, of आयुर्दाय (Ayurdaya) will have its turn first. When there is equality even in regard to the number of years of the आयुर्दाय (Ayurdaya) of the planets, that which rises first after being eclipsed by the Sun gets its Dasa prior to its fellows. And in view to enable the pupils to thoroughly comprehend this, we now give the rules for working out the processes by which the order of precedence among the several planets in regard to the Dasa should be established.

C/. २८-तानक

उदयरविशशाङ्गप्राणिकेन्द्रादिसंस्था, प्रथमवयसि मध्येऽन्ये च दधु, फलानि ।
न हि न फलविपाकः केन्द्रसंस्थासमावे भवति हि फलपत्तिः पूर्वमापेक्षिते.पि ॥

आयुः कृतं येन हि यत्तदेव वत्स्या दशा सा प्रयत्नस्य पूर्वम् ।
साम्ये बहूना बहुवर्षेभ्यः तेषां च साम्ये प्रथमोदितस्य ॥

भारतवर्षे

होरादिनेत्रशशिनां प्रबलो भवेद्यन्मरकण्टकादिषु गता, कथिता दशेदाः ।
पूर्वा दशातिबलिन स्वदशोऽब्दवृद्धेः साम्ये भवेच्च शरदां प्रथमोदितस्य ॥

लग्नार्कश्रीतरश्मीनां चो बली तस्य चाग्रतः ।
तत्केन्द्रादिस्थितानां च दशाः स्युः सत्यभाषिते ॥

लग्नाकार्कशीतरश्मिनां यदि पूर्णवत् भवेत् ।

तदा सत्यमतं श्रेष्ठमन्यदा त्वपरा दशा ॥

होरामथरन्द

विलम्बार्कन्दना भवति वलिन. प्रागिह दशा

तत केन्द्रस्यस्याथ च फणपरस्यस्य वलिन ।

भवेत्पश्चाद्वापोहिमगृहगतस्याय न यदा

स्थितः कश्चित्केन्द्रे भवति हि तदापोहिमवतु. ॥

येन येन ग्रहेणायुर्दत्त सस्फुट हि तन ।

तस्यैव सा दशा ज्ञेया परदासु दशासु ते ॥

तमादौ बलसम्भजे बलसाम्ये फलाधिकः ।

समानाश्चदशत्वेऽपि यश्चेनाग्रयमोदितः ॥

केवलपद्धति—

स्याद्याया हि दशाधिभोऽस इहाङ्कार्कजकानां ततः

तत्केन्द्रादियुजामथ द्विवहसो वीर्यक्रमेणैव हि ।

चेन्नोऽ. समतायुर्वाधिरतयायुस्तुल्यता चेदशा

मौल्यास्यादुदितक्रमाक्रमविधा वीर्यं हि तत्रोच्यते ॥ ३० ॥

Whichever among the three significators, ११२., the Lagna, the Sun and the Moon, is the strongest, has its Dasa first. If all or any two of the three be of equal strength, then that which has the longer आयुर्दय (Ayurdaya) will have its Dasa first. But if all or any two of the three should be possessed of equal strength and equal longevity, then the Dasa of that which is anterior in the order of precedence (to wit, the Lagna, then the Sun and then the Moon) would come off first. Thus among the three, ११३., the Lagna, the Sun and the Moon, if both the strength and the longevity of the Lagna and the Sun or of the Lagna and the Moon be similar, then the Dasa of the Lagna alone will come off first by reason of the Lagna being anterior in the order of precedence in either case. Similarly, if both the strength and the longevity of the Sun and the Moon happen to be similar, the Sun's Dasa will come off first. The student should therefore note the order of precedence laid down by श्रीपति (Sripati), ११२., लग्नादित्योदयानाम्. And this order is accepted by most authors. Cf. also the expression अङ्कार्कजकानां in the sloka cited above from केवलपद्धति.

Also :

गर्गः—बली लग्नाकेंचन्द्राणां दशमायां प्रयच्छते ।

तस्मात्ततः प्रयच्छन्ति केन्द्रादिस्थाः क्रमेण तु ॥

बृहजातकः—उदयराविशशाङ्कप्राणिकेन्द्रादिसंस्थाः ।

लघुजातकः—लग्नाकेंशशाङ्कानाम् ।

श्रीनाभेयपद्धतिः—लग्नाकेंशीतरश्मीनाम् ।

सारावली—लग्नाकेंशीतरश्मीनाम् ।

होरादिमेशशशिनाम् ।

होरामकरन्दः—विलग्नानेन्द्रानाम् ।

When the first Dasa is thus arrived at, the next Dasa will be that of the planet occupying a Kendra with respect to the ruler of the first Dasa. Now if two or more planets should be situated in such a position, then the Dasa of the strongest of the lot would lead off; then would follow that of the planet next in strength and so on. But if such planets should be possessed of equal strength, then the one that has a longer आयुर्दाय (Ayurdaya) would have his Dasa prevail earlier. If, in the above case, the आयुर्दाय (Ayurdaya) again should turn out to be equal, then the planet which would first become visible after its conjunction with the Sun would rule the earlier Dasa. But Yavaneswara's rule is not so hard and fast when he says:—

ययोधिको यः प्रथमोदितो वा ग्रहः स पूर्वः पठितो दशेशः ।

If such planets should however chance to have equal strength, equal longevity and equal rising after their conjunction with the Sun, then that planet which is anterior in the general order of precedence among the significators would rule the Dasa in question, and this general order of precedence is usually taken to be (1) the Lagna, (2) the Sun, (3) the Moon, (4) Mars, (5) Mercury, (6) Jupiter, (7) Venus and (8) Saturn.

As an example, let us suppose the Moon to be the strongest significator in a horoscope, and the Lagna, the Sun, Mars and Jupiter to be in Kendra positions with respect to the Moon and both the respective strength and longevity of each of these four Kendra occupants to be quite the same. As it will be completely out of the question to think of an apparition after a solar conjunction in regard to the Lagna and the Sun, the दशक्रम (Dasakrama)

in this supposed case will be first the Lagna Dasa (as the Lagna is anterior to the Sun in the general order of precedence) and then the Dasa of the Sun of the remaining two significators Mars and Jupiter, whichever will be the first to become visible after its conjunction with the Sun will rule the third Dasa and so on. But if these two should have a simultaneous apparition after a solar conjunction, then, Mars would rule the third Dasa and Jupiter the fourth in the general order of precedence.

पूर्वं विलयस्य दशा यदा स्यात् भागं तदा खेचरतो विशोध्य ।
शेषं तु भागान्तरभागखण्डात् संशोध्य वीर्येण ततो निहन्त्यात् ॥९॥
भावान्तरांशार्द्धविभाजितं तत् पारुक्रमे वीर्यमुदाहरन्ति ।
भावाद्विशुद्धेऽपि हि खेचरेन्द्रे प्राग्यद्वलं पारुत्रिधा प्रमाध्यम् ॥१०॥
केन्द्रादिगानां द्युसदां बलानि तद्वत्प्रसाध्यान्यधिकं हि यस्य ।
खचारिणस्तस्य दशाग्रतः स्यादन्तर्दशा वा विदशाह्वया वा ॥ ११ ॥

Sloka 9 11 : When the Lagna has its Dasa first, [which will be in an असायुर्दाय (Amsayurdāya)], the process of determining the order of Dasas of the several planets is as follows. Find out the difference between the planet and the Bhava which it occupies. Take the excess over this of half the difference between the Bhava occupied by the planet and the next preceding or succeeding one, whichever is nearest to the planet, divide this excess by half the difference between the 2 Bhavas taken. The quotient is to be multiplied by the पदबल (Shadbala) of the planet. This result must be obtained in the case of every planet occupying the Kendra and other positions. Whichever planet is found to have the highest strength will have priority over the rest in regard to a Dasa, Antardasa or Vidasa.

The illustrative horoscope is a case of असायुर्दाय (Amsayurdāya), and so has for its first Dasa the रत्नराज (Lagna Dasa).

To find the दशक्रम (Dasakrama) we proceed thus

The Sun's longitude is

0° 17' 43" 30"

The longitude of the 1st Bhava is 0° 14' 31" 46"

Difference

0° 3' 11" 44" . . . A

The difference between the 1st Bhava and the 2nd Bhava is 0° 27' 43" 28". Half of this is 0° 13' 51" 44" . . . B.

The excess of B over A is 0° 10' 40" 0".

The दशक्रमबल (Dasakramabala) of the Sun is therefore

$$\frac{10^\circ 40' 0}{13^\circ 51' 44} \times 9015 \text{ or } 6936.$$

This result will be found to be identical with that obtained by multiplying the Sun's Snadbala with his भावफल (Bhavaphala) — vide Pages 13 14 *supra*

व्याख्यान —

वेदसाधदशा स्वभावजपलमौजाले पाकमे ॥

The following table shows the Dasakramabalas (दशक्रमबल) of the several planets in the same horoscope —

	Rupas		Rupas
The Sun	... 6 2361	Jupiter	3 3297
The Moon	. 4 7469	Venus	. 7 2002
Mars	. 0 2420	Saturn	... 0 1283
Mercury	. 1 6013		

Of the planets in the Kendras, it will be seen that Venus possesses the greatest strength. So his Dasa comes out as the second. Then comes that of the Sun. The Moon's Dasa follows next and Saturn's will be the 5th. There are no planets in the Succedent (पश्चात् Panphara) houses. Then of the three planets in the Cadent (अपेक्षित Apokhita) houses, Jupiter will rule the 6th Dasa, Mercury the 7th and Mars, the 8th and last.

The sequence and time measure of the several Dasas in the horoscope may be tabulated as under —

1. Lagna Dasa	.. 4 8431 years
2. Sukra Dasa	.. 5 0840 years
3. Ravi Dasa	16 2502 years
4. Chandra Dasa	.. 1 8778 years
5. Sani Dasa	.. 5 8145 years

6. Guru Dasa	...	0.8335 years
7. Budha Dasa	...	14.9717 years
8. Kuja Dasa	..	11.1978 years

The same sequence will apply to Antardasas and Vidasas as well.

To determine the time-measure of the Antardasas under a Dasa, we proceed thus

Let us take the case of the first Dasa in the example horoscope, i.e., the लग्नदशा (Lagna Dasa). Its period is 4.8131 years. There are three planets, i.e., the Sun, Venus and Saturn in the house occupied by the दशापति (Dasapati), and each of these three will therefore rule for half time measure of the लग्नान्तर्दशा (Lagnantardasa) vide sloka 15 *infra*. Jupiter occupies a Trikona position with respect to the दशानाथ (Dasanatha), i.e., the Lagna and so his अन्तर्दशा (Antardasa) will be a third of the लग्नान्तर्दशा (Lagnantardasa). The Moon is in the 8th house and his अन्तर्दशा (Antardasa) will therefore be a fourth of the लग्नान्तर्दशा (Lagnantardasa). The लग्नदशा (Lagnadasa) has thus to be distributed among the Antardasanathas (अन्तर्दशानाथ) in the proportion —

Lagna,	Venus,	the Sun,	the Moon,	Saturn	and Jupiter
1	$\frac{1}{2}$	$\frac{1}{2}$	$\frac{1}{4}$	$\frac{1}{3}$	$\frac{1}{4}$
or 12	6	6	3	4	4

We therefore have for the

	Years
(1) Lagnantardasa	$\frac{12}{4} \times 4.8341$ or 1.5707
(2) Sukrantardasa	$\frac{6}{4} \times 4.8341$ or 0.7354
(3) Ravyantardasa	$\frac{6}{4} \times 4.8341$ or 0.7354
(4) Chandrantardasa	$\frac{3}{4} \times 4.8341$ or 0.3627
(5) Sanyantardasa	$\frac{3}{4} \times 4.8341$ or 0.7354
(6) Gurvantardasa	$\frac{3}{4} \times 4.8341$ or 0.5235
Total ..	4.8431

The following is another reading of sloka 11—

सर्वस्य नाकपुंसदौ बलानि तदसमाधान्यधिकं हि यस्य ।
पुचारिणस्य दशमया स्यादन्तर्दशा वा विदशाद्वया वा ॥

आद्या दशा चेत्सवितुर्विधोर्वा तदा चलं संस्कृतमेव तस्य ।
 वेदोद्धतं राशिवलं तदद्धमन्येषु वर्गेषु पुनर्विधेयम् ॥ १२ ॥
 स्ववर्गपानां गुणयेद्भलैस्तु यथाक्रमं वर्गवलं तदाहुः ।
 प्राक् पाकनाथग्रहयोर्ग्रहाणां स्याद्यावतां साम्यमथेह तेभ्यः ॥ १३ ॥
 परस्परं वर्गवलं विशोध्यं दशाक्रमे तद्भलमाहुरार्याः ।
 यस्याधिकं वीर्यमिहावशिष्टं वाच्या दशा वाऽन्तरजा च यस्य ॥

Slohas 12-14. If the first Dasa belongs to the Sun (as in the case of the विष्णुयुर्दिव Pindayurdaya), or to the Moon (as in the case of the निसर्गयुर्दिव.Nisargayurdaya), then the process of determining the order of Dasas of the remaining planets and the Lagna is as follows. The rectified Shadbala of each one of these divided by 4 is to be entered in its first वर्ग (Varga), viz., Rasi and a half of what is entered in the Rasi is to be set down in each of the remaining Vargas. The entries in the 7 Vargas should be multiplied each into the Shadbala of its respective lord. What is obtained in this way is called वर्गभल (Vargabala). When two or more among the planets and the Lagna compete for priority because of their possessing equality of strength in some of the Vargas, their Vargabalas should be mutually compared and a balance obtained by subtracting the less from the greater. This will help in determining the order of the Dasas of the planets. That planet which has the largest balance of strength will have precedence in regard to the main Dasa as well as its subsidiary portions.

लघुपञ्चनि

चेत्तन्मो सबलसदा ग्रहभलं वेदैर्विभक्त भवे-
 दाशौ तद्वलमन्यवर्गनिहत वर्गेशराणां बलैः ।
 हन्यान्मूलमतस्ततोऽनित्यं चेत्तत्र सपीडये-
 देव यस्य रागस्य वीर्यमधिकं तस्यादिमाद्या दशा ॥

सूर्यश्चे सवलसदा तु शशिवत्साध्यं ग्रहाणां बलम् ॥

केशवपद्धतिः—

३केंद्रोश्चेत्ययमा सगोदयवलाग्निर्मेन्यवर्गेऽद्वितः ।

सर्वेर्गेशवर्तेहता बलमिहैकं मूलितैक्यं परे ॥

The horoscope illustrated on page 251 of Jatakaparijata and which is reproduced below for facility of reference is availed of in the subjoined tables which are framed in accordance with the precepts laid down here—

Planets	Sigs	Degrees	Minutes	Seconds	Total	The Ayus before reduction	The Ayus after reduction	Remarks
Sun	1	2	55	30	Rupas 6'154	Years 17 786	Years 17 786	Jupiter is retrograde
Moon	11	23	35	24	7 289	21 263	14'842	
Mars	3	24	1	26	7 354	7 665	5'209	
Mercury	0	13	10	48	7 550	6'939	4 626	
Jupiter	6	25	43	23	5'678	10 356	4 604	
Venus	2	18	15	50	7 719	16 259	14'606	
Saturn	0	17	59	38	5 053	10 111	6 740	
Lagna	7	15	47	24	7 345	4 737	4 737	
10th भाग	4	12	1	32	Total	96 149	73 150	

Moon	Merc. Sat	Sun	Venus
			Mars
	Rasi Chakra		
	Lagna	Jup.	

Venus		Jupiter	
Moon Mars			Merc.
Sun	Navamsa Chakra		
	Lagna		Saturn

Planets	Lagna	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Rasi ...	1 836	2 038	1 822	1 838	1 887	1 419	1 930	1'263
Hora ...	0 918	1 019	0 911	0 919	0 944	0 710	0 965	0 631
Drekkana ...	0 918	1 019	0 911	0 919	0 944	0 710	0 965	0 631
Saptamsa ...	0 918	1 019	0 911	0 919	0 944	0 710	0 965	0 631
Navamsa ...	0 918	1 019	0 911	0 919	0 944	0 710	0 965	0 631
Dwadasamsa ...	0 918	1 019	0 911	0 919	0 944	0 710	0 965	0 631
Trimsamsa ...	0 918	1 019	0 911	0 919	0 944	0 710	0 965	0 631

Table showing the lords of the several Vargas.

Planets	Lagna	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Rasi ...	8 कु	2 शु	12 शु	4 म	1 कु	7 शु	3 व	1 कु
Hora ...	5 र	4 व	5 र	5 र	5 र	5 र	4 व	4 व
Drekkana ...	12 शु	2 शु	6 कु	12 शु	5 र	1 कु	7 शु	5 र
Saptamsa ...	5 र	8 कु	11 व	3 व	4 व	2 शु	1 व	6 व
Navamsa ...	8 कु	10 व	11 व	11 व	6 व	5 र	11 व	8 कु
Dwadasamsa ...	2 शु	3 व	9 शु	1 कु	9 शु	7 शु	3 व	9 शु
Trimsamsa ...	1 व	2 शु	10 व	10 व				

Table showing the Vargabalas of the planets.

Planets	Lagna	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Rasi ...	13 503	15 731	10 315	13 397	13 877	10 953	14 571	9 283
Hora ...	7 455	7 427	7 428	7 493	7 697	5 789	7 034	4 599
Drekkana ...	5 212	7 865	6 699	5 221	7 697	5 360	7 449	5 145
Saptamsa ...	7 455	7 493	4 603	6 938	6 880	5 221	7 449	4 599
Navamsa ...	6 751	5 149	4 603	4 643	6 580	5 477	5 479	4 764
Dwadasamsa ...	7 086	7 623	5 172	6 755	7 127	5 789	4 876	4 643
Trimsamsa ...	5 212	7 865	4 603	4 643	5 360	5 477	7 285	3 593
Total ...	52 733	59 223	43 453	49 093	55 515	44 066	54 143	36 621

To find the दसक्रम (Dasakrama) in this case, we proceed thus:

Being the strongest significator in the horoscope, the Sun rules the first Dasa. Now, in order to determine how the planets are situated with respect to the Sun, we must prepare a fresh भावचक्रम् (Bhavachakram) for the Sun. This should only be done by taking the Sun's longitude as the Ascendant and determining the other Bhavas on the lines laid down in the first Adhyaya. We shall therefore first find out the fourth Bhava by taking the उन्नत (Unnata) in the present case as half the length of the night and fix up the rest in order. The longitude of the Sun is $32^{\circ} 9'25''$. Half the length of the night of birth is 14 gh 19 vigh. and the Ayanamsa is $21^{\circ} 7'80''$. Adding this Ayanamsa to the above longitude we get $54^{\circ} 7'05''$ which is the tropical longitude of the Sun. The portion of Vrishabha yet to rise is $5^{\circ} 29'5''$. The time taken for this to rise in Lanka (Equator) is

$$\frac{5 \cdot 295}{30} \times 4 \text{ gh } 59\frac{1}{2} \text{ vigh.} = 0 \cdot 880 \text{ gh.}$$

And the time for Mithuna and Kataka to rise in Lanka is 10 \cdot 727

	1	2	3	4	5	6	7	8	9	10	11	12
Signs ..	1	2	2	3	4	6	7	8	8	9	10	8
Degrees ..	2	0	27	24	27	0	2	0	27	24	27	8
Minutes .	55	7	19	31	19	7	55	7	19	31	19	7
Seconds ..	30	23	16	8	16	23	30	23	16	8	16	23
	म १२	स २३	म ३४	स ४५	म ५६	म ६७	स ७८	म ८९	स ९१०	म १०११	स १११२	म १२१
Signs ..	1	2	3	4	5	6	7	8	9	10	11	0
Degrees ...	16	13	10	10	13	16	16	13	10	10	13	16
Minutes ..	31	43	55	35	43	31	31	43	55	35	43	31
Seconds ...	27	20	12	12	20	27	27	20	12	12	20	27

ghatikas Total of these times is 11 \cdot 607 gh. The portion of Simha that will rise in Lanka in the remaining 2 \cdot 709 gh. is

$$\frac{2709}{49861} \times 30^\circ = 16^\circ 3'$$

Now, subtracting the Ayanamsa from the above, the longitude of the 4th Bhava is found to be $324^\circ 31' 8''$

The 12 Bhavas and their Sandhus with reference to the Sun's longitude as the Ascendant are set out in the previous page

Moon	Merc. Sat	Sun	Rahu Venus
	Rasi Chakra		Mars
Ketu	Lagna	Jup.	

11	Moon Merc 12	Sun Saturn 1	2
10	The Sun's Bhava Chakra		Venus 3
9			Mars 4
8	Jupiter Lagna 7	6	5

From the रविभावचक्र (Ravidhava Chakra) drawn above, it will be seen that Saturn, Mars, Jupiter and the Lagna occupy the Kendras. By sloka 14, we are required to subtract the सप्तवर्गदशावर्गफल (Saptavarga Drekkana Vargabala) of Mars and the सप्तवर्गसप्तमशावर्गफल (Saptavarga Saptamsa Vargabala) of Jupiter as both of them happen to be identical. For the same reason, the नवशावर्गफल (Navamsa Vargabala) of Mars and the द्वादशावर्गफल (Dwadashamsa Vargabala) of Saturn will also have to be subtracted. The above pairs of Vargabalas are to be subtracted respectively from (1) Saturn and Lagna and (2) Jupiter and Lagna, the net result is that

Mars'	वर्गफल	works to	39 229
Jupiter's	"	"	34 202
Saturn's	"	"	31 401
and Lagna's	"	"	42 859

The दशाक्रम (Dasakrama) of these four significators will therefore be thus (1) Lagna, (2) Mars, (3) Jupiter and (4) Saturn. Then must follow the Dasas of planets in the Succedent (Pana phara) houses. But there are no such planets answering to the description in the horoscope under consideration. The planets in the Cadent (Apokhima) houses will next rule the Dasas. And

there are three such planets in the horoscope, viz., Venus the Moon and Mercury. There is no मायवर्गम् (Samjavarṅga) attaching to them. The total Vargabala of these three works respectively to 54 143, 43 453 and 55 518. The दशत्रय (Dasakrama) will therefore be (1) Mercury, (2) Venus and (3) the Moon. The दशत्रय (Dasakrama) of the horoscope as a whole will thus be (1) the Sun (2) The Lagna, (3) Mars, (4) Jupiter, (5) Saturn (6) Mercury, (7) Venus and (8) the Moon. Now let us take the period of the रवि दशा (Ravidasa) i. e., 17 790 years and proceed to determine its several Antardasas. The significators influencing the entire Dasa are (1) the Sun, (2) Saturn, (3) Lagna, (4) Jupiter and (5) Mars. Of the two significators, Lagna and Jupiter posited in the 7th Bhava of the रविभावकुण्डली (Ravibhavaḥkundaḷī), the Lagna is the stronger. Consequently Jupiter cannot have an अन्तरदास (Antardasa) to rule.

The Antardasas of the 4 significators will bear the following proportion and time measure —

	Years
The Sun 1 or $\frac{1}{2}$ of the whole period or	9 39 49
Saturn $\frac{1}{2}$ or $\frac{1}{3}$ "	4 69 24
Lagna $\frac{1}{2}$ or $\frac{1}{3}$ "	1 34 264
Mars $\frac{1}{2}$ or $\frac{1}{3}$ "	2 34 62

Similarly, in order to determine the Antardasas under any other Dasa a भावचक्रम् (Bhavachakra) will have first to be cast for the ruler of the Dasa, by taking the longitude of that ruler as the Ascendant and the longitudes of the several significators in the horoscope will then have to be referred to this भावचक्रम् (Bhavachakra) in view to make out how and where such significators are posited therein.

अर्द्धमेकगृहगच्छिकोणगस्त्यंशमस्तगृहगस्त्वगांशकम् ।

पादमत्र चतुरस्तमंस्थितः पाचयन्त्यथ निजैः फलैर्ग्रहाः ॥ १५ ॥

Sloka 15 : Planets placed in the following positions in regard to the lord of a Dasa mature it by their several influences in the proportion of the numbers given opposite to them —

1. A planet occupying the same house (if many, the strongest of them) as the lord of the Dasa $\frac{1}{2}$

- 2 A planet in a triangular Bhava ...
3. A planet in the 7th house
- 4 A planet in the 4th or the 8th house

होतामवरन्द

अर्द्धमेकभवने त्रिकोणशेषेऽयममृतगृहम् स्वराशयम् ।

पादमत्र चतुरस्रसंस्थिता पाचयन्ति स्वरा निजगुणे ॥

एकैर्षे यदि भूवास सम्भवन्ति नमश्चरा ।

एक एव तदा तेषा दद्याद्गर्दशा बलीम् ॥

Also सारावला

अर्द्धमेकस्थितो भाग त्रिभाग सुतथर्षयो ।

सप्तमे सप्तम भाग चतुर्थं चतुरथयो ॥

मूल दशाधिनाथस्य द्वादश स्वगुणग्रह ।

करोत्यन्तर्दशा सत्या गृही हरति भागश ॥

The several influences referred to by the author w to be due to such conditions of a planet as आराह (Aroh) (Aroh), उच्य (Uchcha) or नाग (Neecha) इष्ट (Ishṭa) or कष्ट (Kashta) and the like. The commentator सुप्रसिद्ध (Sunprasiddha) is of opinion that the Lagna comes दशापात्र (Dashapatri), it must also be taken to be covered by the term 'ग्रहा' (Grha) in so far as it rules a Dasa. Varahamihira is also of the same view.

C/ इदञ्जातय

एकैर्षेगोऽर्द्धमपहृण्य ददाति तु म्य इयस त्रिकोणगृहम् स्वराशयम् ।

पादं बलस्य चतुरस्रसंस्थिता सहीरास्त्रेण परस्परगता परिपाचयन्ति ॥

* That is to say, the अन्तरदासा (Antardasa) under a * ॥ (Dasa) will severally become due in the following sequence

First the अन्तरदासा (Antardasa) of the दशापति (Dashapati) next, that of the planet (if more than one the strongest of them) occupying the same house as the दशापति (Dashapati), next, that of the planet (if more than one, the strongest of them) occupying a Trikona house from the दशापति (Dashapati), next that of the planet (if more than one, the strongest of them) occupying the 7th house from the दशापति (Dashapati), and finally that of the planet (if more than one, the strongest of them) occupying the चतुरस्र (Chaturasra) house from the दशापति (Dashapati).

Also गगं :—

एकक्षं संस्थितश्चादं त्रिभागं तु त्रिकोणमः ।

सप्तमस्य-स्वरंशं तु पादं तु चतुरस्रमः ॥

लघेन साहिताः सर्वे ह्यन्योन्यं फलदायकाः ।

Also the वृद्धवृत्तान्तक of मीनराज—

लाम्रोदना जोवदनाप्रपाता दत्ते नराणां सुखनानि सौख्यम्

सकपं नरेन्द्रेण विवेकता च.... .. ॥

These quotations will be enough to refute the contention of a few authors that the word ग्रह, as employed in the expression ग्रहः पाचयति in this connection in all standard astrological treatises, excludes the Ascendant and that planets alone rule the Antardasas and not the Ascendant. The expression ग्रहः पाचयति may be Englished "the significator becomes influential," "the significator becomes active" and so on and not "the planet becomes influential," "the planet becomes active" and so on. The term "Significator" is wide enough to include not only the planets but the Ascendant as well.

When there are several planets in a house occupied by a दशानाथ (Dasanatha) or in the सप्तम (Saptama), a त्रिकोण (Trikona) or a चतुरस्र (Chaturasra) house from that significator, the strongest alone of such planets must be taken into consideration as capable of being an अन्तर्दशानाथ (Antardasanatha) under that दशानाथ (Dasanatha). So says Bhattotpala in his commentary on Brihatjataka. He justifies this view by pointing to the use of the singular number in the expressions, एकक्षं, त्रिकोणगृहम् and the like occurring in almost all the authors—

एकक्षंगोर्दंमपदस्य ..

.. वृद्धज्जातक

एकक्षंगोर्दं प्रवंश

.... स्वल्पज्जातक

एकक्षं संस्थितश्चादं . .

.... मार्गिः

Also यवनेश्वर

कालोर्दंमगैकगृहाधितस्य तद्दंमार्गं कमते चतुर्थे ।

त्रिभागभागी च त्रिकोणसंस्थान्तर्दंमात्रस्याच गृह्यत् त्रिकोणे ।

स्यात्सप्तमे सप्तमभागभागी स्थितो ग्रहश्चारवशाद्ग्रहस्य ॥

Also सत्य—

अर्द्धं तृतीयमर्द्धाच्चतुर्थाद्धं स्वाच्च सप्तम भागम् ।
एकक्षं नवपञ्चमचतुर्थनिधनास्तसस्थानाम् ॥
दशुग्रहा ग्रहाणां स्वदशास्वन्तर्दशाख्यानाम् ।
फलकालान्मित्रविधिप्रमेण भेदाश्च तेष्वेवम् ॥
एकक्षंगेषु बलवान् भागहरो मित्रतो रियोर्वाऽपि ।
मित्रं च पुष्कलफलं तस्मिन् काले रिपोर्नैवम् ॥

He also quotes in support of his view the following — मय —

एकक्षोपगतानां यो भवति बलाधिको विशेषेण ।
एक स एव हतो नाम्ने तत्र स्थिता विहगा ॥

Also C/. केशवपदति —

अर्द्धसौक्यमश्लिष्योणगृहगस्थस्य चास्ते नराः
शस्याद्ग्रेष्ठतुरसगो निजगुणैः पक्षैकमेवाह्वयः ।
अशादी कुर रूपमत्र समतां कृत्वा च नाश छिदा
मशाम्ना स्वदशा पृथक् खलु लवेक्यासां स्युस्त्वर्दशा ॥ ३३ ॥

But this view is not accepted by दिवाकरदवड (Diwakara Davagad) the learned commentator of the above work for, he is of opinion that all the planets posited in the same sign should share the number of years due to them, and not the strongest alone, and would further have the expression 'पक्षैकमेवाह्वयः' in the sloka quoted above, altered into 'पक्षैकमेव तद्विल' and supports his position from पराशर —

बहवश्चेतु तेऽसिद्धम् ।
केन्द्रादिनां ग्रहा सर्वे ददत्वेवापहृत्य च ॥

and also from सारसली

अन्तर्दशा यदा स्यात् त्रिचतुर्णामेकराशिसस्थानाम् ।
सन्धनविनाशदैन्यं विदधात्यशुमग्रहाणां तु ॥

दिवार (Diwakara) says that वराहमिहिर (Varahamihira), though admittedly very clever in extracting the essence from every author, has not anywhere laid down the dictum पराशरिणां एव हति बली, to wit, the strongest alone of the several planets occupying a Rasi rules the अन्तर्दशा (Antardasha), etc. The same दिवार (Diwakara) says also that the quotation from मय should be understood more as

referring to the divisor that has to be determined in the चक्रपातार्द्ध-
हानि process than as attributing the rulership of the अन्तर्दशा (Antar-
dasha) to the strongest planet of the lot; and that if मय (Maya)
meant anything else he would have said एवः म एव दाता instead of
एव. स एव दाता, etc.

Nor does दिवाकर (Diwakara) endorse the अन्तर्दशाक्रम (Antardasa-
krama) accepted by उत्पल (Utpala) on the authority of the casual
order in which the several Antardasaspatis are mentioned in books.
As many authors have described the Antardasas ruled by the several
planets in a certain definite order, some hold to the view that the
Antardasas must be taken to transpire only in that order. But
there are others who oppose this view and hold that the अन्तर्दशाक्रम
(Antardasakrama) is the same as the दशाक्रम (Dasakrama) as enjoined
by गार्ग —

मूलपाकपति. पूर्व ददात्यन्तर्दशां तत ।

दशाक्रमवशादन्धे दशुस्त्वर्दशां ग्रहा. ॥

श्रीपति (Sripati) follows गार्ग (Garga) *vide* slokas 11 and 14) and
केशव (Kesava) and दिवाकर (Diwakara) are of the same view. From
the quotations given below, it will be seen that even the पाठक्रम
(Patakrama) is not the same, and the position of भट्टोत्पल (Bhattot-
pala) therefore seems to be untenable.

(1) पराशर—

दायगस्य तु सर्वस्य सहस्रस्य दल भवेत् ।

सुतधर्मनयोस्त्वंश पादं मृत्तिसुखस्थयो ॥

सप्तशतं सप्तमस्यस्य प्रक्रियापधुनोच्यते ।

शानुगिपद्धति —

दशाहर्द्धमेकैहगच्छिज्ञेनगो गुणांशक्रम् ।

सुलेष्टमे युगांशकं नगाशमस्तमस्थितः ॥

Both the views find mention in मारावन्धी—

वेन्द्रादिविधिना चान्ये केचित्पाठक्रमेण तु ॥

It may be noted in passing that the पाठक्रम (Patakrama) is
identical in 1. श्रीपति (Sripati), 2. केशव (Kesava), 3. सुबेधिनी (Subo-
dhini) and 4. वराहमिहिर (Varahamihira) though श्रीपति (Sripati) sets
his face against regarding the पाठक्रम (Patakrama) as indicative of
the order of precedence of the Antardasas (*vide* sloka 11 ante).

कृत्वांशकानामिह रूपमादौ लिदां समत्वं च तथा विनाशम् ।

निजैक्यमक्ताः पृथगंशकाः स्युरन्तर्दशाः खल्वसमाविनिष्ठाः ॥१६॥

Sloka 16 Put down the numbers representing the various portions of the Dasa beginning with unity and reduce them to equivalent fractions with a common denominator. Find the total of the aliquot parts of the main Dasa represented by the several numerators, the denominators which have served their purpose are to be left out of account. The several aliquot parts multiplied into the years composing the main Dasa and divided by the total of the aliquot parts constitute the separate Antardasas or sub-periods of the Dasa

For notes to this sloka, see page 125 *supra*

अन्तर्दशाभ्यो विदशाः स्युरेवं ताम्यस्तथैवोपदशाः प्रदिष्टाः ।

प्रत्यब्दमासद्युनिशाघटीषु फलं निगद्यं सदसच्च ताम्यः ॥ १७ ॥

Sloka 17 And from the Antardasas, their subdivisions called Vidasas (विदशा) are similarly announced, and from the Vidasas, their minuter portions called Upadasas उपदशा are derived. And from the last-named divisions of the period, *i.e.*, Upadasas, the good and evil to be experienced each year, month, day and night is to be declared by astrologers.

Mars Merc 1	LAGNA SUN SATURN VENUS 9	3	4
12	B'haumabhava Kundali		5
Moon 11			6
10	Jupiter 9	8	7

Suppose it is required to find out the several Vidasas (विदशा) in the Bhaumantardasa (भौमान्तर्दशा) of the Bhaumadasa (भौमादशा) in the example horoscope referred to in the notes to slokas 9-11 *supra*. To do so, it will first be necessary to ascertain how the planets become located in the (भौमभावकुण्डली) Bhaumabhava Kundali the elements of which are set out in the next page.

	1	2	3	4	5	6	7	8	9	10	11	12
Signs	11	0	1	2	3	4	5	6	7	8	9	10
Degrees	27	25	23	21	23	25	27	25	23	21	23	25
Minutes	53	44	36	27	36	44	53	44	36	27	36	44
Seconds	9	36	3	29	3	36	9	36	3	29	3	36
	स 1 2	मं 2 3	म 3 4	स 4 5	स 5 6	म 6 7	स 7 8	स 8 9	म 9 10	मं 10 11	म 11 12	स 12 1
Signs	0	1	2	3	4	5	6	7	8	9	10	11
Degrees	11	9	7	7	9	11	11	9	7	7	9	11
Minutes	48	40	31	31	40	48	48	40	31	31	40	48
Seconds	52	20	46	46	20	52	52	20	46	46	20	52

The भौमान्तर्दश (Bhaumantardasa) ranges over $\frac{1}{11}$ of 11·1978 or 6·107891 years. From an inspection of the भौमभावकुण्डली (Bhaumabhavakundali) printed above it will be seen that the first विदशा (Vidasa) will be ruled by Mars itself and the second by Mercury as it occupies the same house as Mars and the third by Jupiter as it occupies a त्रिकोणभाव (Trikonabhava) from Mars. The proportion of the three Vidasas will stand as 1: $\frac{1}{2}$: $\frac{1}{3}$ or 6: 3: 2. So that the भौमान्तर्दश (Bhaumantardasa) needs to be subdivided into

Bhaumavidasa ...	... 3·33157 years.
Budhavidasa ...	... 1·66579 "
Guravidasa ...	... 1·11052 "

In the same way भौमविदशा (Bhaumavidasa) may be still further subdivided into

Bhaumopadasa ...	... 1·81722 years.
Budhopadasa ...	... 0·90861 "
Gurupadasa ...	... 0·60574 "

रेख्यपद्धतिः—

इत्याम्बो विदशास्ततोऽप्युपदशास्ताम्यथ सूक्ष्मं फलम् ॥

जन्मकालकलियातत्सरोत्पन्नमध्यमरवौ समण्डले ।

निक्षिपेदथ दशादिजाः समामासवासरघटीविनाटिकाः ॥ १८ ॥

तादृशो भवति भास्करो यदा मध्यमो परदशा तदा भवेत् ।

साध्यते दिनगणोनुपाततः खेचराः सविकलादहर्गणात् ॥ १९ ॥

Slohas 18-19. Ascertain the Mean Sun with the portion of orbit traversed by him in accordance with the elapsed years of (कलियुग) Kaliyuga at the nativity of the person whose horoscope may be under examination. Add to the elapsed years of Kali aforesaid, the years, months, days, ghatikas, vighatikas measuring the Dasas, Antardasas, Vidasas and Upadasas. And whenever the Sun attains the positions corresponding to the several sums that result from the several above additions, the several Dasas, Antardasas, Vidasas and Upadasas next in order have their beginning. And the days composing them severally can be ascertained by a rule of three process. And the positions of the other planets are of course ascertainable from the ascertainment of the (अहर्गण) Ahargana of the Dasas, etc.

In order to find out the longitude of the Mean Sun, we should multiply the number of elapsed terrestrial days by the number of the Sun's revolutions in a वर्ष (Kalpa) and divide this product by the number of terrestrial days in a रव्य (Kalpa) [सूर्यसिद्धान्त (Surya siddhanta—I, 53)] The quotient will represent the number of elapsed revolutions, signs, degrees, etc., of the Mean Sun. The Mean Sun at the time of birth has therefore performed

$\frac{4320,000,000}{1,577,917,828,000} \times 714404106135.9916 \approx 1,955,684,954.046849$
 revolutions. Its longitude is therefore 0 signs, $16^{\circ} 51' 56''.304$.

Suppose it is required to ascertain the positions of the Sun and other planets at the beginning of the Dasa of Mars. The number of the Sun's revolutions since the beginning of the Kaliyuga till the hour of birth in question is 4954.046849,

year of Saka Add to this the years, months, days, etc., representing the period of the Dasa current. The result will give the new year of Saka and the longitude of the Mean Sun for the hour of commencement of the next Dasa. Convert the time measure of the Dasa into days, that is to say, multiply the number of years by 12, and add to the product the months, multiply this sum by 30 and add to the product the days, etc. The result will be the number of days in the Dasa. Multiply it by 13 and divide by 890. Add this new result to the number of days already obtained. Add also as many palas as there are years in the Dasa. The sum will represent the number of Savana days. With this अहर्गण (Ahargana) for a basis, the longitudes of the several planets at the hour may be computed with the aid of the very करणग्रन्थ (Karanagrantha) which was employed to determine the positions of the planets at birth.

Thus, if the longitude of the Mean Sun at hour of birth be $0^{\circ}16'51''.56 + 304$, its longitude at the beginning of the Kujadasa may be obtained by the addition of the period elapsed till then, i.e., of 49 years, 8 months, 6 days, 29 ghatikas and $31 \cdot 2$ Vighatikas.

Thus, $0^{\circ}16'51''.56 + 304$, the longitude of the Mean Sun at birth when increased by

$49 \ 8 \ 6 \ 29 \ 31 \cdot 2$ time since elapsed, become

$8^{\circ}23'21''.27 + 504$ which is its progressed longitude at

the beginning of the Kujadasa.

To find the अहर्गण (Ahargana) of the elapsed Dasa, viz., 49 years, 8 months, 6 days, 29 52 ghatikas, convert 49 years into months, i.e., $49 \times 12 = 588$. Add to this the 8 months and we get 596. This converted into days gives $596 \times 30 = 17880$. Adding the 6 days and 29 52 ghatikas, we get 17886 days, 29 52 ghatikas. Increase this by $\frac{1}{100}$ th, i.e., by 261 days, 15 80196 ghatikas, which gives 18147 days, 45 32196 ghatikas. Add on further $49 \cdot 6847$ palas or 82808 ghatikas, and we shall have for the sum total 18147 days, 46 15004 ghatikas.

These tally with the results already obtained.

सविकलादितिसिद्धदिनव्रजात् कथिततन्त्रविधेः कुरु खेचरान् ।

स्फुटतरानुदयं च निजोदयैरिति विधाय ततोऽत्र विचिन्तयेत् ॥२१॥

Sloka 21 From the (अहर्गण) Ahargana and its portion obtained by the proportion given in the previous sloka, determine the correct positions of the planets in accordance with the rule of the (तन्त्र) Tantra or astronomical treatise that you may follow and calculate the Lagna in agreement with the times of the rising periods in the particular place in which the birth of the native happened. This done, proceed to consider the good and bad points of the horoscope.

The method advocated by the author in all seriousness for eventually finding out the precise Lagna at the time of the commencement of a Dasa has given occasion for the following banter from Kesava Daivagna.

पञ्चाशोत्तदिनद्वयं च कलवेत्यायुः कृत इत्येते ।

पक्षे खेटलवान्तरेण च भवेत्मासान्तरं चायुषः ।

प्रोक्तं येस्तु दशादिरन्वजकं तेभ्योऽतिदाम्भ्यो नमः ॥ ३४ ॥

दशापतिर्लग्नगतो यदि स्यात् त्रिपद्दशैकादशमथ लग्नात् ।
तत्सप्तमर्गोऽप्यथ तत्सुहृदा लग्ने शुभो वा शुभदा दशा सा ॥ २२ ॥

Sloka 22 Ascertain the Lagna or the rising sign at the time of commencement of a Dasa. If the lord thereof be in this Lagna or in the 3rd, the 6th, the 10th or the 11th house from it, or if the Lagna be included in the (सप्तमर्ग) Saptamarga of the lord of the Dasa, or if a friendly planet or a benefic one be in the Lagna, the Dasa will prove auspicious.

For this as well as sloka 24 *infra*,

C/. बृहज्जालः

पाकस्तपाम्भेनि कपजये सुहृदि वा यर्येऽस्य सौम्येऽपि च ।

प्राग्भ्यां शुभदा दशा त्रिदशषड्दशभेषु वा पाकये ।

मित्रोच्चोपचयस्त्रिकोणमदमे पाकेश्वरस्य स्थित-

स्यन्द सफलबोधनानि कुरते पापानि चातोऽन्यथा ॥

Also होरामकरन्द

पाकेने लग्नवतिन्नुत सुहृदि शुभे वा तदीयेऽथ गग
प्रारब्धा सत्फला स्यादुपचयमवनस्येऽपि वा पञ्चाथे ।
मित्रसोच्चत्रिकोणोपचयमदनग शीतरश्मिर्दशे-
दुदोषः स फलानां रचयति नितरामन्यथा निन्दितानाम् ॥

Also फलदीपिका

दशेशस्य तुङ्गे सुहृन्ने दशेशात् त्रिषट्कर्मलाभत्रिकाणां सङ्गेषु ।
यदा चारागत्या समायाति चन्द्रः शुभं सविधत्तेऽन्यथा च तिष्ठम् ॥

सारावली

पाकस्वामिनि लभे सुहृदा वर्गेऽथवाऽपि सौम्यानाम् ।
श्रेष्ठदशायां सूतिलग्नानुपचयगृहस्थेर्वा ॥
मित्रोच्चोपचयस्थाने त्रिकोणे सप्तमे तथा ।
पाकेश्वरात् स्थितश्चन्द्रः कुरुते सफला दशाम् ॥
विपरीते स्थिते चन्द्रे दशादौ पर्यवस्थितः ।
स्वोच्चगस्यापि रेषेऽस्य दशा न प्रतिपूजितः ॥
प्रवेशे बलवान् खटुः शुभेर्वा सुनिरीक्षितः ।
सौम्याधिभित्रवगस्थो मृत्यवे न भजेत्तदा ॥

यावन्ति वर्षाणि दशा च सा स्याच्चारक्रमात्तत्र दशापतिः सः ।
यत्र स्थितस्तद्भवनाद्विधोश्च स्थितेः प्रकल्प्यं सदसत्फलं हि ॥ २३ ॥

Sloka 23 During the several years over which a
Dasa may extend, its good or evil effect is to be determined
with reference to the particular house which the lord of the
Dasa may occupy, for the time, in its progress through its
orbit as also with reference to the position of the Moon

cf. तामरपरिजात

करोति यद्भावगतं स्वपाके तद्भाववन्त्र त्वशुभं शुभं वा ।
शुभं शुभव्योमचरस्य पाके पापस्य दाथे त्वशुभं वदन्ति ॥

Also फलदीपिका

यद्भावगः पाकपतिर्दशेशात्तद्भावतातानि पञ्चानि कुर्यात् ।
विपक्षारिः फलमभावगश्चेद्दुःखं त्रिदध्यादितरत्र सौख्यम् ॥

दशाधिनाथस्य सुहृद्गृहस्थस्तदुच्चगो वाऽथ दशाधिनाथात् ।
सरत्रिकोणोपचयस्थितश्च ददाति चन्द्रः खलु सत्फलानि ॥ २४ ॥

Sloka 24. The Moon produces beneficial effects when in the house of a friend of the lord of the Dasa; or in the exaltation house of the latter or in the 7th house, a Trikona house or in any one of the Upachaya houses with reference to the Dasanatha .

Cf. केचनपदति —

चन्द्र. प्राप्तदशेश्वरस्य सुहृदुष्यस्वर्गसंस्थो दशा-
नाथाद्विनयसप्तमोपचयगो दद्याच्छुभानीति च ॥

उक्तेषु राशिषु गतस्य विघोः स राशिः
स्याज्जन्मकालभवमूर्तिधनादिभावः ।
तत्तद्विष्टद्विकृदसौ कथितो नराणां
तद्भावहानिकृदथेतरराशिसंस्थः ॥ २५ ॥

Sloka 25. In the favourable positions mentioned in the previous sloka, the Rasi occupied by the Moon should represent some one of the 12 bhavas, Lagna, Wealth, etc., at the time of birth. The Moon in one of these favourable positions promotes prosperity in respect to the Bhava represented by the Rasi occupied. In the unfavourable positions the Bhava represented by the Rasi (occupied by the Moon) suffers damage.

Cf. केचनपदति

यस्मिन् भेस विधु सज्जन्मनि तनुस्वायादि भावो यदा
तत्तद्विष्टद्विकरोऽथ तत्क्षयकर. प्रोक्तेतरस्थानगः ॥ ३७ ॥

Also गणि

यद्वाशिसंस्थः शीतांशुः शुभकृत्यरिर्वर्जितः ।
सराशिवर्जन्मकाले तु यो भावस्तकृत च तत् ॥

दशाप्रवेशे स्वगृहादिसंस्थे हिमघृतौ यत्फलमुक्तमाद्यैः ।
तद्वाच्यमिन्दुर्हि शुभाशुभाख्यं फलं मनोरूपतया ददाति ॥२६॥

Sloka 26. What has been described by the ancients such as Varahamihira as the effect of the Moon being in

this own house or that of other planets should be mentioned in this connection For it is the Moon that produces good and evil to be experienced in the form of mental states (pleasure and pain)

It is significant that this same author in another work has pointed out that the inherent power of any planet, for good or evil, is intensified by the strength of position of the Moon in relation to it. Cf

अमृतकिरणवीर्याद्भूयिमाधित्य सर्वे
विदधति कलमेते स्वेचरा साध्वसाधु ।
निजनिजविषयेषु व्याप्रियन्ते यथामू
न्यलमिह मनसेवाधिष्ठितानीन्द्रियाणि ॥

श्रापति (Sripati) here (in sloka 26 of the Text) alludes to the following sloka of ब्राह्मिहिर (बृहज्ज्ञानक VIII 11.)

प्रारब्धा हिमगौ दशा स्वगृहे मानार्थसौख्यायदा
कौजे दूषयति स्त्रिय युधगृहे विद्यासुहृद्विददा ।
दुर्गारण्यपथालये कृषिकरी सिंहे सितर्क्षेऽशदा
कुलीदा मृगकुम्भयोगुरगृहे मानार्थसौख्यायदा ॥

Also शोरामकरन्द

प्रारब्धा वर्किशीन्दौ भवति खलु दशा मानसौख्यायदायी
कौटोष्ट्यामारराशौ शशिसुतभवने मिश्रविद्याधनार्थ्ये ।
सिंहे वारण्यवास कृषिमपि कुरुते शुक्रभे चाशदा स्यात्
कुलीदा मन्दगेहे दिशति गुरगृहे मानसौख्यायदायान् ॥

Also मारायण

सविता दशाफलाना पाचयिता चन्द्रमा प्रपेययिता ।
राशिविशेषेन्दोरत कलोत्तिर्दशारम्भे ॥
मूलदशायामिन्द्रो कन्यासु प्रेक्षिते चन्द्रे ।
पण्चाङ्गनाभिरनिश समागमं प्रादुरिह यवना ॥
सौम्यस्त्रीधनलाभ कुटारगेन्दो मवेदशारम्भे ।
कन्या दूषयति नर कुनमरने हन्ति वा युवतिम् ॥
विद्याशास्त्रज्ञानं मिश्रप्राप्ति करोति युधराशौ ।
शौमेऽक्षपानमनुल सौख्य चन्द्रे विनाशं च ॥

सुखधनमानाज्ञाप्तिं जीवगृहे दिशति शीतांशु ।
परिणतवयसमरूपां सौरगृहे वर्धयि वाऽपि ॥
दुर्गोरण्यनिवासं कर्षणगृहकर्मसेतुकर्मान्तम् ।
सिंहे शशी प्रकुरुते स्त्रीपुत्रविवादमरति च ॥

उत्पादितं हि शुचरस्य पूर्वं शुभाशुभाख्यं तु फलं यदत्र ।

तेनानुसारेण दशासु कल्प्यं शरीरभाजामशुभं शुभं च ॥ २७ ॥

Sloka 27. The good and evil to be experienced by men in the Dasas or planetary periods should be determined in accordance with the इष्ट (Ishta) and कष्ट (Kashta) of the planet who is the lord of the Dasa as worked out previously (*vide* Adhyaya 4, Sloka 4)

इष्टोत्कटत्वे हि शुभानि पुंसां फलान्यनिष्टान्यशुभोत्कटत्वे ।

साम्ये तु मिश्राणि फलानि नूनं फलं त्रिधैवं परिकल्पनीयम् ॥

Sloka 28. Men experience good when the इष्ट (Ishta) portion of a planet's influence is greatly in excess of the कष्ट (Kashta) portion. But when the latter is predominant, evil has to be mostly suffered. But when the इष्ट (Ishta) and कष्ट (Kashta) are even, the effects are of a mixed kind. It is in these three ways that the planetary influence should be interpreted

सप्तवर्गजफलस्य शरीरमित्यभोरिह फलस्य निश्चयात् ।

एवमेव परिकल्पना स्फुटा शोभनाशुभफलस्य कीर्तिता ॥ २९ ॥

Sloka 29. To declare clearly the effect due to the Saptavargas under the categories of good (शुभ-Subha), evil (भुशुभ-Asubha) and mixed (शुभाशुभ-Subhasubha) in this way is dependent, say the sages, upon a correct ascertainment of the influence of the lords of the respective Vargas.

यद्यद्द्रव्यं कथितमृषिभिर्यस्य यस्य ग्रहस्य

कर्माजीवोऽपि च तनुमृतां यत्र यथोदितोऽत्र ।

यद्भाषोक्तं यदपि गृहजं योगजं दृष्टिजं यत्
तत्तत्सर्वं ग्रहबलवशाद्योजनीयं दशासु ॥ ३० ॥

इति श्रोतृविरचितायां जातकपद्धतौ
दशान्तर्दशादिविचारः समाप्तः

Sloka 30. Whatever substance is declared by the sages to belong appropriately to any planet, whatever the occupation which men may have to pursue under certain planetary conditions, whatever the effect due to a Bhava, a Rasi, a Yoga, (such as Rajayoga, etc.), or aspect,—all this should be assigned suitably in the Dasa periods in accordance with the strength of the planets presiding over them.

Cf. कलदीपिका

संज्ञायां यद्भाषादिवाक्यविधिभूकेषु यज्जल्पितं
कर्माजीवनिरूपितं कलामिदं यद्भोगचिन्ता विधौ ।
यद्यस्यैक्षणयोगसंभवकलं भावेत्ययोगोद्भवं
भावैशैरपि भावगैरपि कलं भाष्यं दशावामिह ॥

होमकरन्द

यस्य ग्रहस्य यद्द्रव्यं कर्म जीवस्य यस्य यः ।
हरभावस्थानयोगोक्तं कलं स्यात्तद्दशासु च ॥

Also केशवपद्धतिः—

यद्द्रव्यं खचरस्य भावगृहयोगोदितसर्वं कलं
योग्यं दृष्टिकृतिर्वैलदिह दशायां चायं यो वैरयुक् ।
पापः पापदर्शां विसेत् स च विपरकर्ताय तज्ज्ञद-
स्तकाले बलवान् खगः शुभसुहृद्दृष्टेष्टपद्वर्गगः ॥ ३८ ॥

For the several substances ascribed to the planets, *vide* Jatakaparajata II—20; Brihat Jataka II—12.

For the occupations to be pursued, *vide* Jatakaparajata XV—43—50; Brihat Jataka X—1—4.

For the effects due to the

(a) planets in the several Bhavas, *vide* Jatakaparajata, VIII 56—99; Brihat Jataka XX.

(b) planets in the several Rasis, *vide* Jatakparijata, VIII, 39—44, Brihat Jataka XVIII.

(c) Yogas, *vide* Jatakparijata, VII, VIII, 1—38 Brihat Jataka VI, VII, XIII, XIV.

(d) aspects, *vide* Jatakparijata, VIII, 46—55, Brihat Jataka XII.

In predicting the several effects of the Dasa of any planet, Varahamihira says that it will not do to mention only what has been described to happen in the Dasa of that particular planet (*vide* बृहत् Ch VIII, slokas 12-18.) These will have to be generally supplemented by the effects due to other considerations as well, of the planet, *viz.*, its influence due to its functioning as दशनाथ (Dasanatha) or अन्तर्दशनाथ (Antardasanaath), to its position in the Rasi occupied, to its association with other planets, to the benefic dots obtained in its Ashtakavarga, to its occupation of any particular Decanate, Navamsa and other Vargas, etc. All these effects will also have to be suitably added on. The particular constituent of the Jalapurusha represented by the planet, the political grade typified by it, the particular colour ascribed to it, the substance typified, vegetable, mineral and animal kingdom represented by it, the precious stone typified by it, the article of apparel, the constituent element of the body represented by it, the particular flavor ascribed to it, the effects due to all these have to be fittingly brought in during the Dasa of the planet under consideration. For instance, in the Sun's Dasa, should the Sun be auspicious in the nativity, royal favour, self satisfaction, acquisition of red substances, of copper and the like, company of people of the Kshatriya caste, the quality of goodness, possession of good vital energy, etc., all these will have to be predicted. If the Sun be bad, the loss of these has to be thought of, similarly in the case of the Moon and other planets. For further information the reader is referred to the दशमवाची (Dashamavachee) commentary on Brihat Jataka.

End of the Seventh Adhyaya

अष्टमोऽध्यायः

बहुप्रकारं बहुधाऽत्र भुज्यते यतः फलं प्राणिगणैः प्रतिक्षगम् ।
प्रकीर्णरूपस्य फलस्य निर्णयस्ततो मयाऽस्मादधुनाऽभिधास्यते ॥ १ ॥

Adhyaya 8

Sloka 1 Since the fruit of past Karma (कर्म) which is of many forms, is being experienced momentarily and in various ways by large numbers of living beings, I shall have to treat of the manner of tracing it in its miscellaneous aspects.

On the subject of reaping in this life the fruits of the past Karma, the following averments of Varahamihira have a direct bearing —

बृहज्जातक I—3.

कर्माजितं पूर्वभवे सदादि यत्तस्य पक्ति समभिष्टपमक्ति ।

रघुपातक I—3.

यदुपचितमन्यजन्मनि शुभाशुभ तस्य कर्मण पक्तिम् ।

व्यक्षयति शास्त्रमेतत्तमसि द्रव्याणि दाप इव ॥

Also होरामकरन्द

यदन्यजन्मन्यशुभ शुभ वा कर्माजितं तस्य विपदक्तिरेतत् ।

वदनक्ति शास्त्रं हि दशाङ्गमेण घटादिजातं तमसीव दीप ॥

अष्टवर्गजफलं ग्रहस्य यत् साध्यसाध्यपि च तस्य लग्नतः ।

चन्द्रतोप्युपचयस्थितोच्चमस्त्रिकोणसुहृदालयेषु तत् ॥ २ ॥ .

पूर्णं शुभं स्यादशुभं च हीनं विपर्यये कष्टफलं हि पुष्टम् ।

अपुष्टमिष्टं पुनरत्र वाच्यं बलाबलं तस्य विचार्य सम्यक् ॥ ३ ॥

Slokas 2-3 When a planet's exaltation sign, Swakshetra, Moolatrikona, or a friend's house happens to be in the उपचय (Upachaya) positions from the Lagna or the Moon, its good effects derived from Ashtakavarga are fully realised and the bad effects become reduced in the

favourable positions mentioned above. Elsewhere there is a plentiful crop of evil and the good becomes minimised. Any declaration regarding such planetary effects should be made after a careful consideration of the strong and weak points of the planet under examination.

These slokas are important as enabling us to find out as to when the planetary power which is determined by the अष्टवर्ग (Ash-takavarga) process, is influential and when not.

Cf. केशवपदति

खेगलस्य यदष्टवर्गफलं पूर्णं शुभं जन्मत

निम्नोद्दिष्टेषु च स्वमोक्षमसुहृद्गणैः क्रियते यः ।

युष्ट मन्त्रैश्च विपर्ययगतस्यानिष्टमनुवृत्त

शक्त स्वल्पतरुणस्य च यदेतत् ज्ञात्वा बलं तत्त्वतः ॥ ३९ ॥

For अष्टवर्गफल (Ashtavargaja phala) *vide* Jatakaparījata \X and Phaladeepika \XIII and \XIV

ये राजयोगाः कथिता हि तेषां भङ्गो न चेत्स्यात्सफलास्तदा ते ।
ज्ञेया बुधैर्योगद्वीर्ययोगाद्बुधमिनां रश्मिफलानि तद्वत् ॥ ४ ॥

Sloka 4 The Rajayogas mentioned before take effect, in case there is nothing (in the horoscope) to nullify them, in accordance with the strength of the planets producing those Yogas. And the effects of planetary rays should be similarly found out by sagacious astrologers.

It will be seen from this verse that the strengths of the significators involved in the various Rajayogas (=configurations importing fortune of rank), should be precisely determined if the degree of influence of those Yogas (=configurations) would be predicted with any approach to accuracy. As for prognostics attaching to the several Rajayogas (=configurations importing fortune of rank), the reader is referred to Jatakaparījata Chapter VII, *passim*, Brihat Jataka \I and Phaladeepika VII.

As for रश्मिफल (Rasmi phala) cf. Jatakaparījata, pages 249-254

दशानामरिष्टे तथा चास्य भङ्गे दशारिष्टभङ्गेशरीयोत्कटत्वात् ।
दशारिष्टभङ्गौ बुधैः कल्पनीयौ विधाय ग्रहान्क्रिन्तु तत्कालजातान् ॥

Sloka 5. When there is any evil to be apprehended in the course of Dasas or planetary periods and when there happens to be also some influence tending to obviate the same, the question whether the evil will prevail or be put down will depend upon the preponderance in strength of the planet causing the रिष्ट (Rishta) or the other obviating it—this preponderance being arrived at after a careful balancing of the strengths of the planets at the time of the Dasas.

For accurately determining which of the two planets—the रिष्टकर (Rishtakara) and the रिष्टमद्ग (Rishtabhanga)—will prove the more influential, *vide* Adhyaya VI, *supra*.

क्रूरखेचरदशासमये चेद् दारुणान्तरदशाविनिपातः ।
तत्करोति बहुधा विषदं स प्राणिनामतितरामरियोगे ॥ ६ ॥

Sloka 6 If, at the time the Dasi of a malignant planet is in progress, the Antardasa of another malignant planet sets in, it generally brings on some catastrophe to men—this it does all the more when the lords of the Dasa and Antardasa in question are hostile

The evil promised gains in virulence when the दशानाथ (Dasa-natha) and the भुक्तिनाथ (Bhuktinatha), besides being malefics, are mutually inimical, as *c* & *g*, in वृष्ट positions (=inconjunct or quincunx aspect). *Visu* also Jatakaparajata, XVIII, slokas 54—57.

सारवली

क्रूरदशाया क्रूर. प्रविश्य चान्तर्दशा यदा कुरुते ।
पुनः स्वात्सन्द्देहस्तदारियोग. सदैव महान् ॥
क्षितितनयस्य दशाया रविजस्वान्तर्दशा यदा विशति ।
बहुकालजीविनामपि मरणं निःसंशय कुरुते ॥
क्रूरराशौ स्थित पाप पक्षे स्वाधिपनेऽपि वा ।
तत्स्थितेनारिणा दृष्ट म्वपाके मृत्युदो ग्रह ॥
विलग्नधिपतेः शत्रुर्लभस्वान्तर्दशा गतः ।
करोत्यकस्मान्मरण सत्याचार्यः प्रमापते ॥

Also हारामवरन्द

पष्टाष्टमगत क्रूर क्रूरमस्थो विलोकित ।
द्विपदा क्रूरमस्थेन स्वदशाया मृत्तिप्रद ॥
लभनाथरिपुलभदशाया प्रविशन्मृणाम ।
करोति नून निधन इति सत्यस्य भाषितम् ॥
दशाया चलहीनस्य बलिनोऽन्मर्दशा यदि ।
न चादित्यस्य अं कुर्याद्दशा रिष्टस्य सक्षयम् ॥

Again जानवाभरण

स्वभानुयुक्तस्य च खेचरस्य दशावरिष्ठाऽप्यतिरिष्टा स्वात् ।
पाकावसाने ननु मानवानां दुःखानि हानिश्च विदेशयामम् ॥
लभेश्वरस्याष्टमभावस्य भवेद्दशायामतिपादन च ।
दशावसानेऽपि हि मानवानां भवेत्समाप्तिं खलु जीवितस्य ॥
भाव रिभस्थस्य च वनिषो वा पाकं दुःकर्माभिरतिर्मनुष्य ।
विदेशवासा निजय-पुष्पैरत्यक्तो भवेदाग्रहताभिमुक्त ॥
जमनराशिजनुलनुनाथो रिपुदशासमये मतिविभ्रम ।
अधमरेरपि राउपपरिप्युति खलु नैव कलहो बलहीनता ॥

दशाप्रवेशे बलवान् ग्रहश्चेच्छुभाधिभिन्नग्रहवर्गसंस्थः ।

निरीक्षितः मौम्यसुहृद्ग्रहैश्च दशास्वरिष्टस्य तदा हि भङ्गः ॥७॥

Sloka 7 If at the time of the commencement of the Dasa, there is some planet occupying the Varga of a benefic अधिभिन्न (Adhimitra) planet and aspected also by benefic friendly planets, then there will be prevention of the अरिष्ट (Arishta) or impending catastrophe.

C/. सारावली

प्रवेशे बलवान् खेट शुभैर्वा सुनिराक्षित ।
सौम्याधिभिन्नवर्गस्थो मृत्यवे न भवेत्तदा ॥
मूल दशाधिनायस्य विबलस्य दशा यदा ।
बलिन स्वात्तदा भङ्गो दशारिष्टस्य तद्भुजम् ॥
युद्धे च विजयी तस्मिन् ग्रहयोगे शुभे यदि ।
दशायां न भवे रष्ट खोद्यादिषु च संस्थित ॥

Also जानवाभरण

दशाप्रवेशे खेचर स्वतुङ्गे मूलप्रिकोणे यदि वा स्वगोहे ।
शुभग्रहवर्गस्थितितृच्छुभैर्दृष्टो दशारिष्टहरो भवेत्त ॥

स्त्रीणामुक्तं जातके यच्च पुंवत् तल्लग्नन्दोर्वीर्यतोऽत्र प्रकल्प्यम् ।
योगात्तासां यच्छुभं वाऽशुभं वा तन्निःशेषं कल्पयेत् खेटवीर्यात् ॥८

Sloka 8 The effect which has been declared to follow in the case of a woman's horoscope similarly to that of men should be settled with reference to the strength of the Lagna and the Moon. And the entire good or evil said to arise in their case in consequence of the conjunction of certain planets should be determined in exact accordance with the strength of those planets

The effects alluded to here by शपति (Śrīpati) are those described in the Brihat Jataka Ch. XIV—Slokas 2 et seq. (cf. Jātīaparījata XVI Slokas 7-16)

निर्याणिका ये कथिताश्च योगाः स्थिति च तेषामिह भावकृत्त्या ।
विज्ञाय धीमान् ग्रहयोगजातं निर्याणमस्मिन् परिकल्पयेच्च ॥ ९ ॥

Sloka 9. An intelligent astrologer should find out the kind of exit from the world a person is to have as a result of the planetary positions at the time of his birth, after ascertaining, by a careful study of the Bhavas bearing upon the question, which of the several Niryana Yogas (mentioned in the 25th chapter of the Brihat Jataka, Phaladeepika, Adhyaya XIV) finds place in the horoscope

वेशवपन्नति —

जीवेत्कापि विमङ्गरिष्टमस्ति विना मीयते-

भायोद्ध शिशुदुस्त्रोऽपि च परौ कार्येण नो पत्रिका ।

कार्यं प्रभवेनमित्तपूर्वतकुनैरक्षन्स्वमान पिपा

होमातेन सुषुदिनाग्र बहुयोर्दकम्य कालो बली ॥ ४० ॥

कण्टकादिपरिभाषयानया प्रोक्तया मकलमात्रजातया ।

जातकोदितफलस्य निश्चितं प्रत्ययो भवति धीमतामिह ॥ १० ॥

Sloka 10 : With the help of the terminology such as Kendra, Panapara, Apollima as applied to all the Bhavas and their bearings, it is surely possible for intelligent people to have a settled conviction as to the effect of planetary positions in a horoscope

It will be obvious from this sloka that, in the view of श्रीपति (Sripati) the terms कण्टक (kantaka), क द (kendra), etc., have only to do with Bhavas (and not with Rasis) as the names तनु (Tanu), धन (Dhana), सहन (Sahaja) and the rest Bhavas are 'domal cups' while Rasis are 'zodiacal signs'.

इति जातककर्मपद्धतिं गुरुपादाब्जयुगप्रसादतः ।

वरशिष्यजनप्रबोधिनीं कृतवान् श्रीपतिरग्रजाग्रणीः ॥ ११ ॥

Sloka 11 : From the beneficent effect of waiting at the lotus feet of his Guru, श्रीपत्याचार्य, the foremost among Brahmins, has thus been able to complete his work जातककर्मपद्धति, a guide to the working out of a horoscope which is a source of valuable information to the community of good students

अध्यायानामष्टके वृत्तसंख्या संजातास्यां पञ्चिचन्द्रप्रमाणा ।

प्रोक्तानुष्टुप्छन्दसा ग्रन्थसंख्या श्लोकेनैकेनाख्यया हि द्विशत्या ॥ १२ ॥

इति श्रीपतिविरचिताया जातरूपद्वतौ

प्रकीर्णकाव्यायोऽष्टम

Sloka 12 The number of verses in the eight Adhyayas comes up to 136. Reckoning a Grantha (ग्रन्थ) at 32 syllables, the total Granthas will amount to 201

This sloka is of value as a safeguard against possible spurious additions to the text. From the total of 136 verses (=201 granthas) given here, it will be safe to presume that the following slokas of the edition that we have followed are foreign to the original text (to wit,

of Adhyaya 2—sloka 6,

„ Adhyaya 3—sloka 23,

„ Adhyaya 5—slokas 37 and 38

„ Adhyaya 8—sloka 12), and that the slokas 2 and 21 of Adhyaya 3 are, each of them, made up of two verses.

The 136 slokas are thus arrived at —

Adhyaya 1 slokas 11, syllables 620

„ 2 „ 5, „ 268

„ 3 „ 24, „ 11^4

„ 4 „ 14, „ 656

„ 5 „ 36, „ 1612

„ 6 „ 5, „ 220

„ 7 „ 30, „ 1448

„ 8 „ 11, „ 490

Total —slokas 136 making 6438 syllables—

($\frac{6438}{32} = 201 \frac{3}{8} = 201 \frac{3}{8}$ Granthas.

केशवपदति —

नन्दिग्रामे केशवो प्रियर्षो योभूद्धोराशास्त्रसंगं विलोक्य ।

तेनोक्तं पदतिर्नातकीया चत्वारिंशद्वृत्तपदा मुबोधा ॥ ४१ ॥

ये मुबोधां पठन्तीमामया जातकपदतिम् ।

होराविपदवीं यान्ति लोके मान यदा सुखम् ॥ ४२ ॥



APPENDIX I

CHARAKHANDAS

Latitude in degrees	Asus	Asus	Asus	Latitude in degrees	Asus	Asus	Asus
6	74	59	24	15½	194	157	65
6½	80	64	26	16	201	162	67
7	87	68	29	16½	207	169	68
7½	92	75	30	17	214	173	71
8	98	80	32	17½	221	179	73
8½	105	84	34	18	228	184	75
9	111	89	37	18½	234	190	78
9½	117	95	38	19	241	196	80
10	123	100	41	19½	248	201	83
10½	130	104	43	20	255	207	85
11	136	110	45	20½	252	212	87
11½	142	116	47	21	269	218	89
12	149	120	49	21½	276	224	92
12½	155	126	51	22	283	230	94
13	162	130	53	22½	290	237	95
13½	168	136	55	23	297	242	99
14	175	141	57	23½	304	248	102
14½	181	147	59	24	312	254	104
15	188	152	62	24½	319	260	107

Latitude in degrees	Asus	Asus	Asus	Latitude in degrees	Asus	Asus	Asus
25	326	267	108	31	421	345	143
25½	334	273	111	31½	430	352	145
26	342	278	114	32	438	360	148
26½	349	285	117	32½	447	366	152
27	357	291	120	33	455	375	154
27½	365	298	122	33½	465	381	157
28	373	304	125	34	473	389	161
28½	381	310	128	34½	482	397	164
29	389	317	131	35	491	405	168
29½	397	324	133	35½	500	413	171
30	406	330	136	36	510	421	174
30½	413	338	139	53°	940	814	361

1 Asu = 4 Seconds

6 Asus = 1 Vighatika (विघटिका).

60 Vighatikas = 1 Ghatika (घटिका).

The rising periods of the zodiacal signs reckoned from the Equinoctial Point for places in the Equator are as noted below :—

Mecha	...	...	1,674	Asus
Vrishabha	...	...	1,795	"
Mithuna	...	...	1,931	"
Karka	...	...	1,931	"
Simha	...	...	1,795	"
Kanya	...	...	1,674	"
Thula	...	...	1,674	"
Vrischika	...	...	1,795	"
Dhanus	...	...	1,931	Asus

Makara	...	...	1,931	"
Kumbha	.	...	1,795	"
Meena	...	...	1,674	"

But those for latitudes north and south of the Equator vary and may be exactly ascertained by means of the CHARAKHANDAS given in the previous pages. Having regard to the fact that India lies between 6 and 36 N. Lat. the table has been constructed to serve the requirements of people residing in India.

The process of applying it is as follows:—

The three figures given against each latitude are meant to apply to any one of the four triads into which the zodiacal signs are divided commencing always from what has been called माघनमेप (Sayanamesha), i.e., the first 30 degrees from the Equinoctial Point. The figures are subtractive in the case of the 1st and the 4th triads and additive in the case of the other two, that is to say, subtractive from Mesha to Mithuna and from Makara to Meena, and additive from Kataka to Kanya and from Thula to Dhanus. For example, the rising periods of the signs at a place in Lat 13 N. are worked out in the following table —

		Times of rising at Equator (Sidereal Time) Asus	Charakhandas for Lat 13 N (Sidereal Time) Asus	Times of rising in 13 N Latitude (Sidereal Time) Asus Gh Vigh.		
Mesha	...	1,674	— 162	1,512	4	12
Vrishabha	..	1,795	— 130	1,665	4	37½
Mithuna	...	1,931	— 53	1,878	5	13
Kataka	...	1,931	+ 53	1,934	5	30½
Simha	...	1,795	+ 130	1,925	5	20½
Kanya	...	1,674	+ 162	1,836	5	5
Thula	...	1,674	+ 162	1,836	5	6
Vrischika	...	1,795	+ 130	1,925	5	20½
Dhanus	...	1,931	+ 53	1,984	5	30½
Makara	...	1,931	— 53	1,878	5	13
Kumbha	...	1,795	— 130	1,665	4	37½
Meena	...	1,674	— 162	1,512	4	12

Prior to the examination of a horoscope, the rising periods of the signs in the place of nativity should be carefully found out. It is upon the accuracy of this that all astrological calculations must be founded. The figures giving the *Asus*, additive or subtractive as the case may be, are termed *CHARAKHANDA* (चरखण्ड) by Hindu astronomers. For a clearer knowledge of this *vide* Bhaskaracharya's *सिद्धान्तशिरोमणि*, Ch VII Slokas 18—22.

In this connection it has to be repeated that the names from Mesha to Meena indicate divisions of 30 degrees commencing always from the Equinoctial Point and are therefore *सायन* (Sayana). But the names from Mesha to Meena used ordinarily are *Nirayana* (निरयन) and correspond to the Greek names, Aries, Taurus, etc.

APPENDIX—II

SUMMARY.

(Prepared by MR. ROBERT DE LUCE)

- CHAPTER I

In this chapter the author explains the process of erecting the horoscope, that is, of establishing the zodiacal position of the twelve Bhavas (houses), their mid-points and their Sandhis (junction-points).

The Lagna (mid-point of the First Bhava) is determined from the horizon-distance of the Sun. The Madhya Lagna (mid point of the 10th Bhava) is determined from the meridian-distance of the Sun.

The mid point of the 7th Bhava is 180° from the Lagna; and the mid-point of the 4th Bhava is 180° from the Madhya Lagna.

The mid-points of the intermediate Bhavas are found by trisecting the zodiacal space included between the mid-points of the four angles (Lagna, 10th, 7th and 4th Bhavas).

The junction-points, or Sandhis are midway between the mid-points of the adjacent Bhavas.

The strength of a planet in a Bhava if posited at the junction-point is zero; if posited at the mid-point it is 100%, the strength of intermediate positions being calculated by the rule of three.

The author in the last sloka enumerates the purposes and occasions for which this type of horoscope is particularly applicable.

CHAPTER II

In this chapter the author explains the method of calculating the strength of aspect between planets.

CHAPTER III

The author explains how to evaluate the various sources of strength of a planet, namely —

Exaltation strength and the strength from occupying various signs and sub divisions of signs. These sources of strength are termed *Stthanabala*, or positional strength. *Digbala* or directional strength is determined by a planet's relation to the angular houses of the horoscope. There are temporal strength (*Kala bala*) of various kinds, such as the portion of the nycthemeron (the 24 hours) in which birth occurs, the Moon's age, the planetary rulership of the hour, day, month and year.

Ayanabala is the strength given to a planet by its declination

Following the above are given the rules for calculating the planet's *Cheshtabala* (motional strength). For the five non luminous planets it is to be noted that the *Sighrochcha* of the superior planets Mars, Jupiter and Saturn, is the mean longitude of the Sun, the mean longitude of the superior planets being their mean heliocentric longitude. The *Sighrochcha* of the inferior planets—Mercury and Venus—is the mean heliocentric longitude of each, and the mean longitude of Mercury and Venus is the mean longitude of the Sun.

The *Naisargikabala* (natural strength) is a fixed quantity for each planet. In sloka 21 the author explains the method of determining strength of *Bhavas* or Houses. Aspects of planets to a *Bhava* are counted to the mid point of a *Bhava*.

CHAPTER IV

The author gives two methods for finding the amount of good and evil each planet contributes to the life. The first method, given in slokas 2 to 7 inclusive, multiplies the total strength (*Shadbala*) of a planet by the square root of the product of the planet's Exaltation strength and *Cheshta* strength to give planet's beneficent effect (*I-hita*). The evil effect (*Kashta*) is obtained by substituting in the above formula one *minus* the "Exaltation" strength and one *minus* the "Cheshta" Strength. The aspects between planets are substituted in the above formula to obtain their good and evil powers.

Beginning with sloka II is given a second method of obtaining the good and evil effects of planets upon the nativity.

The basis of the second method is the dignities and debilities planets receive from occupying various signs and sub divisions of signs. The author states that a planet receives dignities in the following order :

	Good			Good	
Exaltation	1.00	Rupa	Neutral	.125	Rupa
Moolatrikona	.75	"	Enemy	.0625	"
Swakshetra	.50	"	Great enemy	.03125	"
Great Friend	.375	"	Depression	.0000	"
Friend	.25	"			

The debilities are reckoned to be Unity *minus* the value of the corresponding dignity So the evil effect would be

			Evil
Exaltation	1.00	- 1.00	= 0
Moolatrikona	1.00	- .75	= .25
Swakshetra	1.00	- .50	= .50
Great Friend	1.00	- .375	= .625
Friend	1.00	- .25	= .75
Neutral	1.00	- .125	= .875
Enemy	1.00	- .0625	= .9375
Great Enemy	1.00	- .03125	= .96875
Depression	1.00	- .0000	= 1.00000

Without looking any further, a moment's reflection will show that the average planet will have about two or three times as much evil as good because there are only two signs of the twelve which give a preponderance of good to any particular planet, and nine signs give a preponderance of evil. Statistics show that people are born fairly evenly in numbers throughout the days, months and years in any large section of the population of a country or State. Therefore by the above method the average person would have three times more evil than good in his life.

In order to make the method agreeable to reason let the evil decrease from Depression in the same ratio that good decreases

from Exaltation. The following is proposed according to this latter principle

			Evil
Depression	...	...	1.00
Great Enemy	...	...	.75
Enemy	...	...	.50
Neutral	...	...	.375
Friend	...	...	.250
Great Friend	...	...	.125
Swakshetra	...	...	.0625
Moolatrikona	...	...	.03125
Exaltation	...	...	0.00000

Proceeding with Sripati's second method the values of the planet's dignities and debilities in the six remaining sub divisions (Vargas)—Hora, Drekkana, Saptamsa, Navamsa, Dwadasamsa and Trimsamsa,—are one half as much as would be reckoned in a Rasi of the same name

Next divide by four the total of the good and the total of the evil for each of the planets. These numbers in separate columns are written under the planet on a line marked "Rasi". Beneath, in their order, write one half of the above values in their proper columns for each of the six Vargas, Hora, Drekkana, etc. The result of these operations are called Planets' good and evil Panktee. The total good influence of the lord of the Rasi in which a planet is placed is multiplied by the planet's good Panktee to obtain the planet's good 'Madhyamaphala'. The good influence of the lord of a Rasi is that evaluated by the rules of slokas 8 and 9. Likewise the total evil influence of the lord of the Rasi in which a planet is placed is multiplied by the planet's evil Panktee to obtain planet's evil Madhyamaphala. The evil influence of the lord of the Rasi is that evaluated by the rules of slokas 8 and 9

The same process is repeated for the six Vargas, using each Varga lord in turn. Take square root of product of Ishta Shadbala of Varga lord and Ishta Shadbala of the planet occupying the Varga. With this result multiply the planet's good Madhyama-phala. The final result is good Spashta

The Ishta Shadbala of the Varga lord and the Ishta Shadbala of the planet occupying the Varga are obtained by the operation of the rules given in slokas 2-7 inclusive.

Repeat the above operations for each of the remaining six Vargas of each planet. For the evil Spashta substitute in the above formula Kashta Shadbala and evil Madhyamaphala of each of the Vargas of each planet occupying the Varga. The total of the seven good Spashtas of each planet represents the planet's power for good, and the total of the evil Spashtas of each planet represents its power for evil in the life.

CHAPTER V

The first subject treated is length of life indicated by the Amsaja method. The basis of the method is the years indicated by each planet occupying one of the twelve Navamsas. Each of the twelve Navamsas, starting from Aries counts nominally for a year of life. The number of years obtained by each planet is increased or diminished according to rules laid down in slokas 2-18 inclusive. Sloka 19 begins the Pindiyurdaya method of calculating the length of life. The basis of this method is a specified number of years for each planet in its exaltation, one half the amount in its depression, and intermediate points calculated by the rule of three. Certain rules are given for rectifying the result.

The Naisargikayurdaya method and the method of Jeevasarman are identical with the Pindiyurdaya, except for the number of years allotted to a planet in its exaltation point.

The Ameraja method is applicable to a horoscope in which the Ascendant is stronger than the Sun or the Moon.

The Pindija method is applied when Sun is the strongest.

The Naisargikayurdaya is applied when the Moon is the strongest.

And Jeevasarman's method is recommended when the Sun, the Moon and the Ascendant are all weak. Finally, these methods apply only to people who lead temperate and wholesome lives.

CHAPTER VI

Harmful planetary conditions in a horoscope may hinder or make void the length of life promised by the above computations. If such a condition occurs, the doubt may be solved by comparing

the strength of the planets producing the evil with the strength of the planets which may prevent the evil. To prevent a promised evil the good of the preventing planet must outweigh the evil influence of the evil planet. If there is equality in power between the two, some evil will still occur in the life. In the notes is given the criticism by Kesava Daivagana showing that Sripati's method is untenable, and an alternative method is proposed to obviate the difficulty.

CHAPTER VII

The major periods of planetary influence of which the life is composed are called Dasas. The length of a planet's Dasa is the amount the planet contributes to the Ayurdaya. The first Dasa will be ruled by the Lagna in the case of the Amsayurdaya method being applicable. The Sun rules the first Dasa in the Pindayurdaya process, and the Moon rules the first Dasa in the Nisargayurdaya.

The second and following Dasas are ruled by the planets in the Kendras of the first Dasa ruler. These planets rule in the order of their strength. Planets in the Panaphara position to the first Dasa lord follow. And those in the Apoklima position come last. The Dasas are divided into Antardasas, which again are subdivided into Vidasas. And these last are finally subdivided into Upadasas.

The ruler of the first Antardasa of any Dasa is the ruler of the Dasa itself. The second Antardasa is ruled by the strongest planet in the same Bhava with the Dasa ruler. Next will come the strongest planet occupying the Trikona Bhava from the Dasa ruler. Next the strongest planet in the 7th Bhava. And finally the strongest planet occupying the fourth or the eighth from the Dasa ruler. In the notes will be found some different opinions in regard to Antardasa rulership.

Slohas 18-22 give the method of progressing the horoscope for the beginning of any Dasa or sub division of any Dasa. The method in terms of Western astrology may be described as follows. Add to the exact date and hour of birth the exact amount of time that elapses till the beginning of the Dasa that is the subject of enquiry. With the resulting date and hour, set up a horoscope

for the place of birth, using the ephemeris of the year found by the above process. This progressed horoscope is to be used to judge the effect of the Dasa, or sub division to be considered.

Example: Take example given in notes, page 140 *et seq*. Before beginning operations note that a sidereal solar revolution which is the unit that has been calculated in the Ayurdaya process, consists of 365.256374 days by modern astronomy, and therefore exceeds a common year of the Gregorian or Western Calendar by 006374 days, and is less than a leap year by .742626 days, and four solar revolutions exceed three common years plus one leap year of calendar by 025496 days.

Find calendar date and hour of the beginning of Kuja Dasa
 Solar revolutions from birth ... 49 6847 (note p. 140)
 Year of birth A D. 1853
 49

1902

Year of Kuja Dasa
 Between 1853 and 1902 there are eleven groups of 4-year periods, containing each a leap year.

$1853 + 11 \times 4 = 1853 + 44 = 1897$. From 1897 to 1902 there is no leap year because 1900 is chosen by the Gregorian calendar to be a common year, the sequence of leap years beginning again in 1904.

In the 44 years the excess of 44 solar revolutions over the calendar will be $11 \times 025496 \text{ days} = 28045 \text{ days}$.

The five common years from 1897 to 1902 will lack
 $5 \times 256374 = 128187 \text{ days}$
 Add lack of 44 calendar years 28045 days

Total excess of 49 solar revolutions (from 1853) = 56232 days.
 Convert decimal part of solar revolutions of beginning of Kujadasa
 (49.6847) into days. $6847 \times 365.256 = 2500908$
 add total above excess ... 15623

the result gives ... 251.6531 days
 .6531 of a day = 15 hours 40 minutes.

Date of birth April 30, 1853.

Beginning of Kuja Dasa 251 days 49 years

Date of beginning of Kuja Dasa. January 6, 1903.

Hour of birth is 5—35 A. M.

Add 15—40

21—15

Subtract 12—00

gives 9—15 P. M.

Therefore by the above calculations the beginning of Kuja Dasa is 9—15 P. M. January 6th, 1903 A. D. at birth place, 5 hrs 20 min. East of Greenwich. It is therefore easy to set up the progressed horoscope using ephemeris of 1903 A. D. and Tables of Houses for Latitude 10° 38' N.

CHAPTER VIII

This chapter is devoted to a resume of the various factors that will enable the astrologer to predict the good or evil that may occur in the life from the ripening of past Karma, as indicated by the various methods that have been explained in the previous chapters

श्लोकानुक्रमणिका

N. B.—The Roman and Arabic numerals opposite to each sloka refer respectively to the chapter to which it belongs and to its number therein.

अ (11)		ऊ (1)	
अध्यायानामष्टके	VIII, 12	ऊने भवेतां	V, 3
अन्तर्दशाष्टयः	VII, 4	ए (6)	
अन्तर्दशाप्रभृति	VII, 1	एकोनर्धाधितिसमादिह	V, 2
अन्तर्दशाभ्यो	VII, 17	एकोनितश्चैक	II, 4
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अंशोद्भवं लग्नबलेन	V, 30	एतच्छूरे	V, 27
अर्काकुजात्	III, 7	एतेऽपि गुण्याः	V, 5
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अहस्त्रिमासेषु	III, 13	कण्टकाद्युपगतेषु	III, 5
आ (5)		कृत्वाशकानां	VII, 16
आद्या दशा	VII, 12	केन्द्रादिगतां	VII, 11
आयुःकलानां	V, 14	क्रान्तिः सौम्या	III, 15
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आयुस्सर्धतेषु	V, 35	खेचरो जायते	V, 23
इ (3)		ग (4)	
इति जातककर्मपद्धति	VIII, 11	गुण्या गुर्णः	V, 11
इष्टकष्टयलनिर्णयाद्यतो	IV, 1	गृहादिके वर्गगणे	V, 9
इष्टोक्तखे हि	VII, 28	ग्रहः श्लोचहीनः	V, 33
उ (4)		ग्राह्यं राशिप्रभृति	III, 16
उक्तानि यस्मात्	II, 1	घ (3)	
उक्तेषु राशिषु	VII, 25	चक्रादंशानां	V, 24
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उभे फले	IV, 13	चेष्टण्यकेन्द्राण्यधिकानि	IV, 4

ज (5)

जन्मकालकलियात	VII, 18
जन्मप्रयाणप्रतबन्ध	I, 11
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जहान्मध्यग्रहमिति	III, 18
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त्रयशोनित	V, 5

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दशान्तिलेप्रगतो	VII, 24
दशप्रवेशे बलवान्	VIII, 7
दशप्रवेशे स्वगृहादिसस्ये	VII, 26
दशान्मनुष्यात्	III, 23
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ABBREVIATIONS USED IN THIS BOOK

Gh	—	—	Ghatikas
P	—	—	page
Pp.	—	—	pages
Vigh	—	—	Vighatikas
कु	—	—	कुज
गुरु	—	—	गुरु
घ	—	—	घटिका
च	—	—	चन्द्र
जा पा.	—	—	जातक पारिनात
शु	—	—	शुध
शृ. जा.	—	—	शृहरजातक
र	—	—	रवि
वि.	—	—	विघटिका
श	—	—	शनि
शु	—	—	शुक्र
स	—	—	सन्धि

ERRATA

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89	5 [from bottom]	भासयुक् ।	भासयुक् ॥ २० ॥
156	2	प्रिवर्थो	प्रिवयर्थो